The Perennial Path: The Art of Living

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The Perennial Path: The Art of Living

Chapter #1

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Violence is a disease of human beings, but it is not so for beasts. For beasts, it is their nature. There is no possibility of nonviolence at the level of beasts. That is why they haven't got any idea of violence. Violence is the disease which man bas inherited from beasts, and it is a disease obstructing his evolving consciousness. It can be said that one who is not willing to wipe out one's past, is refusing his evolution. If I continue to remain what I was yesterday, it means, my 'today' is wasted. If I wish to make progress, there is no other way for me but to go beyond my yesterday. The past must be transcended. The 'past' of man is his beasthood, and the 'future' leads him to god-hood. But one who does not transcend beasthood, cannot enter the temple of God. But one who desires to achieve the 'future' -- to attain God -- has to die everyday towards the past, become diseased. That disease is like this: suppose a child who has put on his clothes, refuses to cast them away even

when he grows up. Change in clothes is quite necessary along with the growth of body. A child s clothes are all right for a child but they would be quite ill-suited, pain-giving and would be like a prison for a young person. Beasthood is the 'past' of man. We all have travelled through that stage. This fact is confirmed by the scientists as well as the spiritualists. Darwin declared a few years ago that man has descended from beast. But thousands of years before Darwin, here in India, Mahavira, Buddha and Krishna have announced to the world that man's soul has evolved from beasts The last link of man was beast. Man-hood is a state of transit, he is like a bridge from where the beast passes and is transformed into godhood.

As we shall go deeper and deeper within, we shall experience that the past is very heavy because it is a known thing. It is not easy to be free from it, to get rid of it is not so easy. We begin to feel that we are our past. Millions of years ago when man was a caveman, was living in hollows of mountains, when there were no fire, and no means to light lamps, that fear of darkness at such times which entered man's mind is pursuing him even today. Today there is no fear from darkness outside, no cave is surrounded by darkness, and in spite of this, darkness remains a cause of fear even today. Fear due to darkness, which man's mind got millions of years ago, is not yet leaving its pursuit of man, it is still linked with him. I said this as an illustration. Exactly in the same way, violence is an impression carried by man from his life as a beast. Beast cannot live without committing violence. But we cannot live with violence. Man is not born with violence. But we see that man is not doing anything else but fighting for the

last many thousand years. He is not living, he is merely fighting; there would not be any exaggeration if we say man is living simply for the purpose of fighting. Fifteen thousand battles have been fought in the last three thousand years. This fact of thousands of battles is on a big scale, but we are quarrelling and fighting all twenty-four hours. At times we are fighting with enemies, at times with friends, at times for wealth and at times for fame. We fight for position and then our fight takes a political form. And when we fight for wealth, our greed takes the form of exploitation. At times we also fight without any cause, because the fighting habit in us makes us fight. When a person goes hunting, be fights without any cause. He is fighting and calls it a sport. Man searches out and develops such sports in which the fighting instinct is satisfied. If he cannot go into actual warfare, he would win to fight in a game of chess. In a deep sense, there is a strong longing to defeat others and an interest to fight with others in a game of chess.

Life is full of violence on all sides. Violence is a disease for man. Now, it is not inevitable, it may be inevitable for beasts. It should be borne in mind that no sooner is a new step of evolution taken than new responsibilities and new burdens are also taken. Every step in evolution is a step towards greater responsibility. Nonviolence has become his responsibility from the day man left beasthood and evolved as man, because the flower of manhood can never bloom in the midst of violence. His manhood can fully bloom only in the midst of love. That is why I said nonviolence is wholesomeness, violence is a disease. Perhaps there does not exist a more dangerous disease than violence.

The meaning of violence, is having such a mind which would remain restless without quarreling, which would not experience happiness without hurting somebody or making someone miserable. Naturally the mind which is eager to hurt others, or to which the only happiness is to make others miserable, can never become happy. In its depth, such a mind will be miserable. There is a profound rule that we give to others, which we have within us. We cannot give anything else. A sane person is one who has achieved symphony, similarity and rhythm within himself. The musical sound produced by the steps of Mahavira or Buddha is not found even on the faces of expert musicians sitting with Veena in their hands. That music is not of that kind which can come out from any Veena. It is the symphony of the soul within which spreads and flows out on all sides. The symphony in Buddha's gait, the rhythm in his movements and the sparkle in his eyes, are not to be found in any composed song, not in the tunes produced on instruments; but that rhythm is created from the depth of the soul on the dispersal of all inner conflicts. nonviolence is a music that is produced within. When the vital breath within is filled with music, life becomes completely harmonious; and when the vital breath is filled with disharmony, life becomes full of disease.

This English word 'disease' is very meaningful, it is made up of dis-ease. When ease within is lost, when all balance within is disturbed, all rhythm is destroyed. All the lines of the poem are scattered away. That condition is really a disease which is produced as a result of breaking of all the wires of a sitar. the body cannot be kept in a healthy

condition for long when the mind within becomes diseased. The body always follows the vital breath as a shadow. That is why I say violence is a disease. Nonviolence is freedom from disease. Nonviolence is a perfect state of health.

Just as the English word disease is meaningful so also is the Hindi word swasthya. The meaning of SWASTHYA is not only health, as the meaning of disease is not illness only. Swasthya means one who has stood in oneself, one who is fixed in oneself, one who is absorbed or immersed in oneself, one who has become one's self. One who has attained one's self where there is no 'other' so that there is no scope of any conflict. There are no different tunes, all the tunes have merged into oneself. Such a condition is called swasthya. Nonviolence is swasthya in this sense, and violence is a disease.

In its journey of millions of years, the human body has accumulated poisonous ganglions which are quite necessary for emergency. When he was an animal, a beast, they were necessary. Suppose a tiger attacks an animal, it should have that power to create extraordinary capacity to run away from it. It would practise to run fast, learn running, and then would be able to escape. It is a matter of emergency, it should immediately get that much madness which would enable it to run away leaving all consciousness; because it would be perhaps difficult for it to save itself if it is conscious. That is why in its journey of millions of years the body has developed poisonous ganglions which are automatically thrown into the blood when emergency arises, and becoming bewildered or mad one can run. In fear man trembles. This trembling is a

chemical variation. In this way, many chemical changes take place in the body of a person afflicted by the sex urge. If you happen to see animals in their mad condition when excited by sex, you will realise that something of it is still there in human beings. No sooner are they in this condition that a peculiar kind of bad smell begins to emit from their bodies. Really speaking, beasts know it only then that their females are ready for sexual intercourse, when that peculiar smell begins to emit from their bodies. At the moment of sexual intercourse, that peculiar smell begins to emit even from the bodies of men and women. Their bodies are passing through a sort of chemical change.

It is possible for us to cut some ganglions of man. We have seen a bullock and also seen a bull. There is no other difference between a bullock and a bull except for the removal of one ganglion. But what a difference between humility of the bullock and arrogance of the bull! The soul or spirit of the bullock did not develop, only his body became humble or pitiable. If some ganglions of human body are cut off, man would not be able to commit violence, but he would not also be nonviolent. These two are quite separate matters. Then man will be a humble, pitiable human being. Then he will be like an old person suffering from sex-desires but is unable to enter the world of sex. Such a person cannot evolve. Such a person, if created, will not oppose, will not rise in revolt. Slavery will be his soul. He will be non-rebellious. Violence remains there only in an important form. Violence will get accumulated there and go on whirling. There will be disease in the soul, the soul will be devoid of music harmony. But the body will be incapacitated even to send

that musiclessness, absence of music -- to others. We can break this bulb, but its electric current will not be cut off due to the breaking of the bulb, but the current will not be seen. Electricity is shining through the medium of bulb but the bulb is not electricity. Violence is produced through the medium of ganglions but they are not violence. And one more thing which should be borne in mind is that when violence itself is taking leave of man's mind, the accumulated source of poison and exciting substances making man disharmonious, will now begin to create a new chemical revolution in man's life.

It is said about Mahavira that his perspiration did not emit bad smell. This may look like a got-up story, but it is not very unscientific. This is possible; it does not matter much whether sweet smell or bad smell was coming out from Mahavir's body, but the possibility is there that some day good smell can come out from man's body. The reason is that it is for the sweet smell to come from where bad smell can come. All sweet smells are nothing but the transformations of bad smells. Just as manure is thrown in gardens, and we get flowers which smell sweet. If you visit factories where various kinds of scents are prepared and which are sold in markets, you will know that sweet smell is due to transformation of bad smell. Nonviolence has its own sweet smell and violence has its own bad smell. Love has its own sweet smell, lust or passion has its own bad smell. Similarly truth has its own sweet smell while untruth or falsehood has its own bad smell. That is why I am not in favour of making or transforming man biologically nonviolent. If a person becomes nonviolent in the spiritual sense, his biology and also his 'body-chemistry' will be

transformed and fragrance of sweet smell will start flowing from where there always emitted bad smell.

One more question is asked. Is violence disintegration of the mind into many parts from the point of view of psychic anatomy? Nonviolence is integration -- becoming whole -- of the mind.We also have mind, but it is not perhaps correct to speak about it in singular. We should say we have minds, not one mind. We are poly-psychic, not uni-psychic. We have not one mind, but we have many minds. Ordinarily we think that we have one mind only, but it is wrong. Every person has many minds. Now Jung and other psychologists say man is poly-psychic. But you will be surprised to know that Mahavira had performed the experiment of poly-psychic conditions of human mind for the first time twenty-five hundred years ago. Mahavira had declared that man is poly-psychic. That is why you decide today evening not to be angry tomorrow, and you become angry the next day. You think within yourself, "What a man am I? Only yesterday I decided not to be angry and I am angry today, then I repent, again I try to understand and again I become angry.

Man does not commit new mistakes everyday, he repeats the same mistakes again and again for which he has already repented thousands of times. What is the cause of this? In fact, they are two different minds, one that acts and the other that decides. They have no information of each other. There is no communication even between them. When you resolve 'I shall not be angry any more now' it is decided by a part of your mind which resolved this. For an illustration, let us say 'A' decides not to be angry, and then the next day he becomes angry with his wife, then it is 'B' who is angry.

As soon as 'B' disappears, 'A' returns and repents that inspite of resolving not to be angry, why did I become angry? Again it happens that somebody's foot injury touches you a Little, and 'B' at once turns up in front of you and shows his temper immediately; at that time 'A' recedes to the background. Every moment change goes on taking place in your mind just as spokes on a cycle wheel go on revolving up and down. There are many such minds in your body.

Gurdjieff used to say often that he had heard about a house whose owner had gone on a long journey. The building was very large and there were many servants in it. Years passed but there was no information about the owner He had not yet returned and had sent no message either. Gradually the servants forgot there was once an owner of that house. And servants desired to forget that there is all owner so they forgot this fact very quickly. And if a traveller passed by that palace and if he inquired about its owner from any servant, the servant would reply, 'I am'. But the neighbours were much confused because they met different persons at the door each time. There were a number of servants in the palace and each one claimed that he was the owner. All the people in the neighbourhood were puzzled as to the number of owners of that palace. Then the people of the town gathered together and found out the truth. All the servants were collected there, and it was found out there were many owners. Then a difficulty arose. All the servants began to quarrel. They declared 'We are the owners'. When the quarrel became serious an old servant said, 'Please pardon me, we are quarrelling uselessly. The owner of house has gone out, and we all are his servants. The owner has not yet

returned though many days have passed and so we forgot him. And now it is not necessary to remember him. Perhaps he may not ever return. Then one day when the owner returned, And those twenty-five servants disappeared at once, that is they immediately became servants. Gurdjieff used to say this is the story of man's mind.

It is very interesting that we generally project our conflict outside. There is a thief within you. You are quarrelling and fighting with that thief, trying to suppress him not to commit theft. If a theft is committed in your neighbour's house and the thief is caught, you will beat the thief the most, because there is already a thief suppressed within you, to whom you had desired many times to punish but could not do so. Now you got a thief outside, so your thief (within you) which was projected outside. You will certainly punish him. A thief's presence is necessary to punish his. A pious person cannot beat a thief, because there is no cause for projection. Therefore those who are thieves would be condemning thieves all the time. Those who are rascals will be slandering the rascals. Those who are lustful will be censuring sex. We project that outside which is there within us. Bertrand Russell has said somewhere that when a person cries aloud that there goes a thief, catch him, a theft is committed, it is very bad, etc. then our first duty is to catch that person who is shouting, because such a person, if not today, will commit a theft in future.

Generally we plant our illnesses, our mental diseases on others. Therefore, it generally so happens that if a person is speaking ill of some other person, he is unable to show much about that other person but is showing much about

himself. His act of speaking ill of others tells us what he is projecting. There is some conflict going on within him, which he is planting on another person. And so when there is no conflict going on within, the matter of planting it ceases at once.

Man's mind is fragmented. His violence is born in this very place. When man's mind begins to be nonviolent, it will become whole, unfragmented -- it will be one. And when the mind becomes one whole, then there are no different or opposite tunes, then there begins a dance of joy. In man's life, a flute of joy begins to chime and people reach God travelling on that road of flute of joy. They have not reached God by any other road, they cannot.

IMPACT OF VIOLENCE ON LIFE

Water from mountains flows downward trying to find out pits, ditches or lakes. Water runs downwards; then the same water, becoming well heated, is transformed into vapour and then begins to run towards the sky, begins to find heights, begins to ride on clouds, begins to travel towards the sun. It is the same water, it is the energy, but it is transformed; there comes a revolution. A violent mind is in search of ditches and pits. It flows downwards. It is heading for a fall. A nonviolent mind becomes very fine -- is transformed into vapour -- and starts to reach peaks of mountains. It is a journey toward, the sky. It is on a journey to the sun. It is a flight towards the highest. It is eager to go towards the direction of liberation and God. A violent mind is always in search of 'the other'. That 'other' is the abyss. A nonviolent mind is in search of the 'self'. When we are in

search of the 'other', we shall experience as if we are on a downward journey. Why is it so?, because the 'other' is the abyss, 'the other' is the downfall, the 'other' the hell. Why is the 'other' a road leading to the downfall? Why? One thing becomes certain that we do not have any joy or tranquility with ourselves. We are in search of the 'other'. There is no joy within one's self.

Man becomes so miserable with himself as he does not become even with his enemy. Man does not get as bored even with the greatest of bores as he gets bored with himself, what is the meaning or cause of this? It is very interesting to see that no man wants himself as his companion. And he becomes very unhappy when some other person does not want him as his companion, though he has already rejected himself. He has already declared we cannot make himself his friend. You are not willing to sit alone with yourself even for one hour. In case you are required to sit alone for the whole day, you become nervous, or you perhaps think of committing suicide, or you will be confused about what to do. It is very difficult to live with one's self, because he alone can live with himself who has achieved the highest of joy within. One who is full or misery within is anxious to live with another.

So I told you violence is unhappiness -- uneasiness within. That is why a violent mind is always in search of another, sometimes it is in search of a friend and sometimes in search of an enemy. And it does not take much time in doing so, as the friend can be made an enemy or an enemy can be made a friend very quickly. Man is always in search of another as he desires to save himself from himself. So I tell you the other is an abyss. One who desires to be saved

from one's self, can never go on a higher journey. Is it possible that a person who is not willing to reach his 'self', can gather that much courage to reach God? Can a person who is not willing, touch the highest peak of supreme existence? That is why we are in search of another, and there will certainly be violence in us as long as we remain in search of another. Violence enslaves others.

There are many kinds of slavery. There are sweet kinds of slavery which are worse than bitter ones, because there is some honesty, some sincerity in bitter types. Sweet kinds of slavery are very dangerous, they are sugar coated. They have poison within and sugar outside. We have made all our relationships sugar coated and poison is kept within inside. The poison comes out as soon as a little of the coating is removed. Then we somehow repair the coating and carry on with our relationships. But this fact -- to be in search of others is a solid proof that we are unable to get that joy of being with ourselves. Then violence will start again and we shall be in search of another because we cannot live without him. We shall certainly make him a slave without whom we cannot live, we shall certainly possess him, we shall certainly be his master, we shall certainly claim ownership of him. And we shall destroy those -- kill those -- whose masters we become.

That mastership can be of any type, because all types of ownership kill and destroy. Ownership is a very subtle violence, it is a subtle murder. This ownership is the killing of somebody slowly. A religious teacher also can enslave somebody and kill him. There are many types of slavery. When we chain somebody, grip his neck tightly, become dependent on him, then we hang like a stone -- a weight --

on his neck. And this action of hanging is a downward journey. There is no end to this journey. It goes on spreading.

Ours is such a mind which remains in search of another. Such a mind journeys downwards. Its violence goes on increasing. Such a mind will assume many forms, it will have thousands of faces, it will have thousands of ways, it will suppress others, harass them, torture them. There can be very subtle and cunning ways and methods of torturing such as, a father can torture his son, a son can do so to his father, a mother can torture her son and the son can torture his mother. Psychologists say humanity has been doing this since long; it has been torturing one another, but we do not have any idea of it. This will continue to be so, so long as man is not pleased with his own self, so long as he is not ready to live with his own self, his journey begins with his own self. It leaves the outside and enters within because the other is always the outer, the other is always the without. He will certainly be out. As long as the search continues for the other, he (the other) will always be out, even though that 'other' be a wife, or a beloved, or a lover or even God. If anyone looks even at God as some other person then violence will continue and in that action there cannot be freedom from violence. That is why Mahavira rejected 'God of the outside' because he thought 'if God is the other', there would be a way for violence. So very few people understood why Mahavira rejected God. The ignorant thought Mahavira was an atheist, they thought Mahavira said so because God is perhaps non-existent.

Mahavira said 'There is no God except you.' The only reason for this statement is that if there is God as 'the other',

the violent mind will make even God the means of going out and going downward.

Mahavira said, 'there is no God outside, we have to make a journey within. The soul within is God himself.' And as soon as one enters within, his journey to the highest peak begins. There are very great heights within, and there are very deep abysses outside. There are peaks as high as Gaurishanker within and there are depths as deep as the Pacific Ocean in the outer world. If any one goes deeper and deeper in the outer world he will go on falling in bottomless pits where there will be darkness, misery, death, torture and hell. And if any one climbs within, towards the Self, there will be great heights, there will be peaks of Kailash, there will be peaks of gold, there will be liberation -- moksh, there will be heaven. That journey is of within.

When life force becomes violent, it degenerates, and when it becomes nonviolent, it is sublimated. In both the cases, life energy-life force -- is one and the same thing. When it flows in the world outside, it gives misery and brings pain and unhappiness, and when it travels within, it gives happiness and brings happiness. If in any moment when you have experienced the highest joy, you must have known that you are absolutely alone. If in any moment when thrills of joy have spread in you, you must have experienced that you are within yourself. If in any moment when a single drop of the rain of joy had fallen within you, you must have experienced, I alone am here, no one else.' You must have always got miseries by being associated with others, and you must have always experienced happiness within yourself.

We also follow a golden deer when we desire happiness from another. No sooner do we believe that the golden deer is existing, than our fall begins. Our degeneration begins that very moment when we believe that the other can give us happiness. It is our experience of the whole life that we got nothing but unhappiness and miseries from the world outside. But the hope persists that happiness will one come day. But it has never been achieved. We always hope it will come in future, but looking at the past, can you say if it was ever achieved? Has anyone ever got happiness from the other? On the contrary, the fact is one gets as much unhappiness from him from whom one had expected to get as much happiness. That is why, that son whose marriage is arranged by his parents does not get that much unhappiness from his wife as the son who goes in for a love-marriage, gets from his wife. There is a greater possibility of getting dashed on the rock of love-marriage, because one whose marriage is performed after consulting horoscopes, etc. does not entertain high hopes of happiness. He will also get unhappiness but that will be in proportion to the hopes of happiness predicted according to the horoscope. We get that much unhappiness as much as we hope for happiness in life. Those who hope for much happiness are rewarded with much unhappiness. There is no way to give him unhappiness who does not hope for happiness.

Life-force becomes violent when it flows towards another. It flows towards miseries, it flows towards hell. We all are in search of our own hells. When life-force travels within, it becomes submitted. Life-force is the same. There are no different 'forces' in the world, only the directions are different. 'Forces-Powers' are not different in the world, the

only difference is that of going up or Coming down. It is like your going down or climbing up the steps of a staircase of a temple. It can be like this: you and your friend are standing on the same staircase, your face is downwards and your friend's face is upwards. Then heaven and hell both will be there on the same staircase. Your neighbour whose face is upwards will be in heaven on the same step while your face which is downwards will be in hell on the same step. Therefore, know that there are no such geographical positions -- places like heaven and hell. Everything depends on which direction one's mind's attitude looks at. Violence is the decline and nonviolence is the upward movement of life-force.

NATURE OF VIOLENCE

Violence is a thing given to man by nature but it is not the nature of man. It is animal's nature, it is the nature of beasts. Man has passed-travelled-through this nature and so has carried all the experiences -- impressions of that animal life with him. Violence is like this: suppose a man is passing on a road and is covered with particles of dust and when he enters a palace, he refuses to remove those particles of dust saying they have come with me, they are a part of me. Those dust-particles are those things which have stuck on man's soul while passing through an animal life. They have become fixed but they are not the nature of man. Violence is natural far beasts, it is their nature because they have no choice in this matter. Violence is not natural for man because he has a choice in this matter. In fact, manhood to be human -- begins with this choice.

Manhood begins with this decision. Manhood begins with this resolve. Man is standing at the cross roads. All beasts are on a unidimensional road. They can therefore have no choice.

Man can become violent or nonviolent as he wishes. This is man's freedom. Beasts haven't got it. It is the helplessness of a beast. That is why there is no difference between the nature of beasts and the fact of being beasts. There is no distance between the future and the past of a beast. There is no difference in being a beast and in the possibility of what it can be. The beast is what it can be. That which is possible, is actual. There is no distinction between the actuality and possibility of beasts. The whole matter is different in the case of man. Man can be different from what he is The actuality of man is not his possibility. He can be something else tomorrow from what he is really today. So we can't tell any dog that you are something less of a dog, but we can tell a man, you appear to be something less of a man. To tell any dog that you are something less of a dog is completely an absurd statement. It doesn't have any meaning. All dogs are complete dogs. There may be weak dogs, there may be strong ones also but there is no difference in their doghood. But there is a difference of degrees in manhood. We cannot tell any Krishna that there is no difference in manhood -- gentlemanliness -- between you and Hitler. We cannot tell any Buddha that there is no difference between you and Ravana. It so happens at times, That we have to say about someone, there is hardly any gentlemanliness in him, and we have to say about some other person that there is not much of humanity in him that he can be called divine-god. Whenever we use the word

God for some person, it means that there is so much humanity in them that it is found insufficient to call him man. What a man is, is not everything; much more can happen to him. There is a very great potentiality in him. His past is linked with his journey -- through beasthood, that condition is that of violence. And what he can be is his nonviolence.

The nature of man is that which it will be when it will evolve itself fully. The reality about man is what he has accumulated in his journey uptil now. That is why I say violence is acquired, nonviolence is the nature. So violence can be given up; but nonviolence can only be achieved, it cannot be given up. It is very necessary to understand this difference.

Every sinner has a future and every sinner has an opportunity to be a saint in future. We can tell every sinner honestly that he is a saint of the future. Every saint has a past and in every saint's past is the past of a sinner. We can tell every saint honestly that you were a sinner in the past, but then the saint has no further future. The saint means one who has achieved his entire nature, he has now become what he could have become. The flower has bloomed fully. A bud has a future. If a bud wishes to be a flower, it can become a flower. So when we tell a bud that it is your nature to be a flower, it doesn't mean we are talking of a fact, we simply talk of potentiality. When we tell a bud it is your nature to be a flower, it means, if you wish to be a flower, you can be a flower. Thus if man says violence is my nature, he is talking like the mistaken bud, which thinks that it can be a bud for ever. Violence is not the nature of man; it is the acquisition of his past, it is the impression of

his past. Violence is man's conditioning which was unavoidable through the process of his evolution from beastly life. Beast is to be pardoned because violence is unavoidable in its life. Man cannot be pardoned, because violence is his choice; it is not inevitable when he chooses violence.

Violence is inevitable for beasts, it is a responsibility for man. It is a fact for beasts, for man it is merely a historical memory. It is the present for beasts, it is past for man. We have the choice in front of us. Man can take a decision to be nonviolent; he can take a decision to be violent also. That is why when a certain person takes a decision to be violent, no beast can compete with him. Really, no beast can be as violent as a man can be, because a beast is violent by nature while man becomes violent by planning. So, even after a through search among beasts, we cannot get such violent beasts as Chengez Khan, or Taimur, or Nadir, or Hitler. If we consult the history of beasts and ask them if they had parallel examples they would reply, 'We are very poor in that, we do not have any memory -- any record -- in this matter.' It is very interesting to know that no animal except man becomes atrocious towards its own fellow-members. No animal kills another animal of its class, does not commit violence towards it. This distinguishing feature is also there in the violence of animals.

Man is the only animal who kills other men. It is interesting to know that if an Indian wolf is left near a Pakistani wolf, it will not harm the other, but to keep an Indian near a Pakistani is full of danger. Language experts say this is perhaps due to difference in language. The opinion of the linguists seems to be true. They say, as both the wolves do

not speak any language, the Pakistani wolf does not speak Urdu and the Indian wolf does not speak Hindi, so they do not know they are foreigners. But man from one province becomes a foreigner in another province. Gujaratis are foreigners in Marathi province, the Hindi speaking people are foreigners to those speaking Tamil. If what the linguists say is correct and I feel there is truth in it, we shall be compelled one day to make man speechless -- silent -- so as to make him a human being. Perhaps it would be difficult to create humanity without being speechless in the world. Man is rational only in the sense that he rationalizes his follies, he is not rational in any other sense. Aristotle definitely said Man is a rational animal but the history of man uptil now does not prove it. History has disproved Aristotle. Man seems intelligent only in one thing and it is this, he is trying to rationalize his follies. Even when he kills someone he rationalizes his action. He says I shall have to kill him because he is a Mohammedan; he is a Hindu, he is not an Indian, he is a Pakistani etc. As if it is a sufficient cause for being killed to be a Pakistani or enough to kill a person if he is a Mohammedan.

Man finds out a cause to kill, such as this man is rich, he should be killed, this man is a communist, he should be killed. When old causes become worthless, new ones are being found out. New causes prove that old ones have become useless, they are not to be used now. Let us find out new ones. Uptil now we have killed many Hindus and Muslims, let us now make Hindus and Jains quarrel. If we do not succeed in Hindu-Jain quarrels, let us start dividing them into the rich and the poor. Let us have a class-war.

Thus when man wants to commit violence, to kill, he conveniently finds out causes.
Animals never kill without a cause. I am telling you this that if we understand violence of man we shall see that man becomes violent without any cause. So violence is his choice and that is why no animal can become as cruel and violent as man can be. To be violent is simply the nature of animals, it is not its choice, that is why there can be a Nadirshah and there can be a Mahavira among mankind. Nonviolence is not the choice of animals. But man has to make a choice of nonviolence.

The Perennial Path: The Art of Living

Chapter #2
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There would not be any difference if a person sitting in his cave on a dark night of the last day of the dark half of the months keeps his eyes closed or open. There will be darkness even if the eyes are closed or open. But there would be difference if that person keeps on sitting with his eyes closed when morning comes, the sun is rising, the rays the of the sun are falling on the door of the cave and birds begin to sing. There was no difference when the eyes were closed or open in the darkness of night. And the darkness of the night was not responsible for that man's condition. The situation was that there was darkness. But when the sun has risen if the man keeps on sitting with his eyes closed and

sees darkness, it will be his responsibility for seeing the darkness. If he wishes, he can open his eyes and be free from darkness.

The animal's life is like the dark night of the lost day of the dark half of the month. There is no possibility of self-knowledge in that condition.

Animals have no knowledge of self-existence, there is no alternative for them, there is no freedom to know themselves, there is no possibility for this. So it cannot be said that animals are responsible for self-ignorance. They are in a dark night and are not responsible for the darkness. That is why no fault can be attributed to them if they do not go in search of self-knowledge; but man has passed through that journey of animal world and has entered the world of consciousness where there is Sun's bright light, and if any man remains in darkness then no one but he alone is responsible for it.

lf we are ignorant of self-knowledge it is due to our eyes being closed. It is not our natural state, it is our choice. There is light on all sides. In the journey of his evolution, man is standing at that place from where he can know himself. In spite of this, if he does not know himself who else but him is responsible for it? This does not mean that man is the creator of self-ignorance. No, self-ignorance is there, but if man does not try to destroy it, then the responsibility is his. He is not the creator of self-ignorance, but can become its destroyer; does not try to become so, so the responsibility lies on his head. If man prefers to remain self-ignorant, it will be his decision, he has kept his eyes closed. There is now no dearth of light.

I just now remembered a very famous and rare statement of Sartre. Sartre's sentence is 'Man is condemned to be free'. Man is not free. He is helpless in this matter. Man has got all kinds of freedom except one choice and that is to choose not to choose'. He cannot choose at all 'not to choose'. Except this, he will have to make all other choices. That is why he cannot choose not to choose, because that also will be a choice. Man has to make choices every moment. Manhood has a journey. Man is outside the responsibility of God. Man is out of this circle from where he is free to make a choice. Now if I am ignorant of the knowledge of self it is my choice, and if I have the knowledge of self it is also my choice. If I am miserable or happy it is my choice. Man cannot be free from his responsibility. Now, as a human being, man's responsibility will go on increasing every moment. This responsibility is Man's dignity -- his prestige. It is also his humanity. Man's thoughts make his individuality, his decision is his destiny, his intention is his longing, it is his own creation. So now none should even mistakenly think, 'What can I do in what I am?.' As soon as he says 'what can I do?' he declares his inability to do it. One who refuses to choose, refuses also to be a human being. What is, is. After taking wine, man goes back to the animal world. After committing violence, he returns to the animal world. On becoming angry, he goes back to the animal world. So, if you look at a person filled with anger, you will see a human form only but not the soul of a man. If you look at angry eyes, you will not see man's eyes, but a different form of eyes. There comes a beast in his eyes which was hidden within. So when in anger or in becoming violent, man acts like a beast -- he cuts, he shouts, he hacks.

Man's nails have now become very short as there was not much need of them. Wild beasts have got such nails which can drag out bones and flesh of their prey.
For millions of years man did not need to use his nails to drag out flesh and bones, so they became shorter and shorter. Then man had to manufacture knives, spears and swords. These are substitutes by which he does the work of beasts. His teeth are not such so as to cut the flesh and bring it out. So man made deadly weapons and other tools and bullets which can penetrate men's chests. All the weapons, tools and missiles invented by man are to substitute his lost past beasthood. They are supplementaries. We have not got what beasts have, so we have to make their substitutes, and they are undoubtedly better than those of beasts.
Has any beast got the atom bomb? Has any beast the means and contrivance to throw bombs hundreds of miles away? No, beasts have got only the nature-given tools. Making use of his intelligence, man has produced that thing which cannot be produced even by the mass of millions of animals. This action is man's own choice. The day on which any person sees clearly that it is his own responsibility for what he is, his transformation and evolution begin on that very day. The door to religion can never open in the life of that person who thinks, what I am, I am; nothing is in my control, I am helpless. The understanding of this fact that I am responsible for my destiny. I am the person to decide my fate, transforms man's life. So I said that man is responsible for his ignorance of self-knowledge. He is responsible in the sense

that he can remove his ignorance but does not do so. He can be a free man but does not become free.

SUBLIMATION OF VYASANAS BY MEDITATION

The desire for violence, is not solitary. Suppression of many desires is also linked with it. The desire for violence is already there; there is a longing to commit violence, but there is no scope for it on many occasions. We wish to commit violence but are unable to do it, because our civilization, culture, way of life, circumstances and adverse situations come in our way. It is difficult to find out a person who has not, at one moment or another, thought of killing someone. It is also difficult to find a person who has not thought of at one moment or another to commit suicide. If the thought did not occur in the day time it might have occurred in a dream at the night. But all persons do not kill others and all persons do not commit suicide. They think and think, but due to adverse situations, murders and suicides do not take place. But when once the desire for violence rises in the mind and it is not possible to put it into practice, the desire persists and the force of the desire is checked outwardly. This goes on accumulating. The desire for violence remains within, and along with it, acts of violence not committed and also fresh desires to commit violence are collected together. The desires thus collected are not of one birth but of many births. We go on living, birth after birth, with this collection with us. Desires are with us, there is also a suppressed flow of longings with us. Desire creates a new flow force on one side, on the other side, collection of old forces go on increasing and then

there is a possibility of an explosion at any moment. It is therefore necessary to understand two things to be free from desire and from violence. Dissolution of desire for violence and also the dissolution of suppressed flow are equally essential. If the desire for violence goes away new forces of violence are not created in future. Mahavira has used a very fine word for catharsis. We call it purgation which is called catharsis by the western psychologists. Mahavira has called it withering away. It is a wonderful word, means the falling of a thing. It is the scattering of a thing which has been collected. It means to separate a thing by throwing away dust particles collected on it. Many such forces of suppressed desires are lying collected within us. It is only in meditation that catharsis of these forces can be done. There is no other way for the catharsis of man's suppressed forces. How is it done in meditation?

If you perform a small experiment when there is a desire in your mind to box someone, you will be much perplexed. i am not joking about that experiment. A big science laboratory in America is working on this experiment. There is Esalen Institute in California. There is a very great sage-Rishi in America at present. His name is Pearse. He puts bandages on the eyes of those who have a strong desire to commit violence in their minds. Then he keeps pillows in front of them and asks them to go on boxing the pillows as if they are enemies. He says, 'Beat him whom you wish to beat.' At first, the man laughs and says, 'how can I beat a pillow?' But there is no difference in beating another person and a pillow. It makes no difference in the poison produced in the blood while striking any person and striking a pillow. What is more in another person than in a pillow? So Pearse

would ask his violent patient to strike the pillow. At first, the patient would laugh but Pearse asks him not to laugh and start striking. The patient would ask him if he (Pearse) was making fun of him. Pearse would say 'There is a little fun in it, but go on beating'. The patient would start beating the pillow and in a short time persons standing there would be surprised to see not only his speed in beating, not only his way of thrashing it, not only showing his enmity against the pillow but his tearing it into shreds, and biting it with his mouth. He would tear the pillow into many pieces. Those who underwent this experiment say the mind became very light after the experiment. The mind was never so light before.

What does Pearse say? He says when you have the violence let out with a purpose against someone, it is exhausted. Now show your violence against air, don't show it against any person, because there will be reaction if it is let out against someone. If I box someone, it will not be lost in the sky, the sky will not absorb it. The person whom I box will react. He may react today, or tomorrow or in future. He may wait but he will surely react. If I box someone and if he happens to be a person like Buddha or Mahavira he may not react, but as soon as I box him, there will be reaction and repentance in his mind also. Bear in mind, anger alone is not bad, repentance is equally bad.

Repentance is anger upside-down. In fact when a person repents, he does nothing else except to start the preparation to become angry. When a man repents and says, 'It was very bad, I became angry', he is trying to persuade himself 'I am not so bad a person; I acted wrongly once, but it is not very important.' Thus by repenting man tries to re-establish

himself as a good man. He is re-establishing his old mind from his own viewpoint. and when he is thus re-established, he will be ready to box someone. Again there will be repentance and again a box. In this way the vicious circle of anger and repentance will go on revolving. So when we strike somebody, there follows not only repentance but there is also a preparation to reply to the attack from another person.

Thus violence would create a vicious circle, and it becomes difficult to come out of it. But when a person is striking a pillow, this does not happen. In striking a pillow, catharsis takes place. So, Pearse is asking us to strike a pillow, because the present world in which we live has become very objective. Mahavira flourished 2500 years ago. He would have said, 'Strike the air, where is the necessity of a pillow?' But we would object to it and ask, 'Strike the air? A pillow can be punished. At least, it looks like the back or the stomach of man. When we box or strike a pillow, we feel we have touched somebody. The pillow will also react, though a little.

In 2500 years after the death of Mahavira, the world has become objective. The meditation which Mahavira has talked about, does not require even a pillow. No pillow is necessary in the meditation about which I talk too. But it would perhaps be difficult in America to box-to-strike-without a pillow. There should be some object. If no human being is there, let there be a pillow. Mahavira would prohibit us to strike even a pillow. He would tell Pearse there is some -- a little -- violence committed in this action. One who strikes a pillow projects his enemy in that pillow. There is no enemy receiving the beating, but the striker is

enjoying beating and is taking interest in it. This interest also will keep the flow of violence more or less going. Complete catharsis of violence cannot take place in this method. So people having undergone the treatment in Pearse's laboratory, will return to him in about six months' time and will say, 'Violence has again accumulated in our minds.' Now they will again require a pillow and will have to strike it again.

The process of meditation asks us to leave aside anxiety of anything, one has to practise subjective violence. Objective violence means not to commit violence with ourselves, and subjective violence means simply to let go violence. Impulses of violence suppressed within a person's mind will disappear, when he is practising meditation, shouts aloud, boxes somebody, or jumps and dances. After an hour's experiment on any day, you can experience this fact, that your suppressed impulses have disappeared and you having been lightened, have come out of your room. And on that day, you will not be able to be angry as easily as you had been yesterday. You will not be able to box anybody so easily as you had done always. The same reasons which made your eyes red-hot yesterday, will make them green like the water of a lake today. And you will begin to laugh at yourself, thinking that due to the violence which can be purged thus, you gave pain to others and created a vicious circle.

Once Mahavira was standing near a village, at that time some persons came there and beat him severely. Somebody pushed nails in his ears. He was just standing and looking. After some time, somebody asked him, 'Did you not say anything?' You should have said something, you should

have at least asked them why they were beating you unnecessarily. Then Mahavira replied, 'they were not beating me unnecessarily, there must be some reason within them to beat me. It is possible, the reason may not be concerning me, but there must be some cause within them. And I also thought it is better they beat me, because if they beat someone else, they cannot go back without getting a proper reply. It is difficult to find out a better person than I to purge their violence on.' Mahavira behaved like a pillow with those persons.

Meditation is purgation, it is catharsis. Meditation means, let that which is taking place within, come out without any purpose. That process of coming out will not be on anybody, but it will be in a void. It is to be dedicated to the void.

Examine this by performing a small experiment when you become angry. Shut yourself up in a closed room and be angry. Be as angry as you can in that empty room. You will laugh a lot because the whole thing will look very absurd. You have always become angry with others, but when you examine it in solitude, you will find that it is becoming more difficult to be angry with others. On the first occasion you will laugh in solitude, and on the second occasion you will laugh on becoming angry with others. Keep a mirror in the room and be as angry as you can, and see how you look in it. Then you will realise that this kind of madness you cannot do even in solitude because it makes you laugh. And then imagine what kind of a picture you will create in the minds of a company of some people by becoming angry. If you wish to break the mirror, you may do so, and standing in that destruction, see what kind of poison there is within

you. These poisons will be purged, it will be their catharsis. After this catharsis you will br able to see your violence. To be free from violence, it is inevitable to see violence.

VIOLENCE VIS-A-VIS SEXUAL ENJOYMENT

From the time of Rashabha to that of Parshva, religion had four slogans; or you can say, the chariot of religion had four wheels, or you can say religion had four legs. Religion was a four-wheeled vehicle. Mahavira added one more slogan, that of celibacy No predecessor of Mahavira up to Parshva made celibacy a religious slogan. It is a very interesting and a matter worth understanding. This will be found wonderful that thinkers and wise men from Rishabha to Parshva did not include celibacy in slogans of religion. Up to Parshva, it was thought that one who attained nonviolence would observe celibacy without any effort. It was thought so because sex itself is a very deep-subtle form of violence. Why is sex called violence? It is essential to understand four slogans in this connection, and it will also be proper to think about why Mahavira considered celibacy as a separate slogan.

Mahavira's name is very intimately connected with nonviolence. No other name is so much connected with it. But you will be surprised to know that Mahavira had to separate celibacy from nonviolence. The whole reason why he did this was -- that the persons whom Mahavira was addressing were unable to understand violence in its deepest sense, they could understand only the upper layer of nonviolence. As long as one understands nonviolence at the superficial level, one cannot realize that there is

violence in sex also. When one understands the deep and subtle nature of nonviolence, one realizes that sexual desire is also one form of violence. But this point was not raised, was not discussed till the time of Parshva, because nonviolence was being understood in its deepest sense by the people. Why was it so?

There are two or three matters to be understood with regard to this. As I told you, when a person begins to love another, it is proved that he is unhappy. It is like this: when a person says he will get happiness from another person, it is decided that this person is miserable. It is impossible that a person who could not get happiness from himself, would get it from another person. He will get delusion, not happiness, he will get deception, not the truth; he can see dreams but will weep when he wakes up. The desire for another is a positive proof that one hasn't yet got the key to happiness. And there cannot be any sexual enjoyment without the desire for another.

Sex is hidden in the desire for another so it is also violence, moreover it is also violence because the semen particles a person has got are all living full of life. A person is making use of these semen particles during sexual intercourse throughout his life. All those semen particles which go out die within two hours after sexual intercourse. And if a few semen particles enter a woman's ovary, they start on a journey of a new life and the rest of the particles die within two hours. Thus millions of semen particles die in one sexual intercourse. These semen particles are lives in seed form. Each particle has the potentiality of becoming an individual, a person. So there is already a massacre --

killing of millions of persons in one sexual intercourse. And this killing of millions of persons is violence.

It is essential to bear in mind the third point. Those who have understood nonviolence in its true and deep sense will say, the individual for whom there is a possibility of being born or the one whom you have given birth, is created by you to die. Really speaking, birth is the beginning of death. If birth is one end of life, the other end would be death. If a father is considered responsible for the birth of child, he is taking only half the responsibility. Whose responsibility will it be for death? If a mother takes the responsibility of birth, she is assuming only half the responsibility Whose responsibility will it be for the death? When the father or the mother assumes responsibility for the birth, it becomes a dishonest transaction. Then what about the responsibility for death?

Therefore, a fully nonviolent mind (or person) is unable to assume the responsibility of becoming a father or a mother. There is a deep reason for that. Such a mind is incapable of becoming the cause -- the instrument -- of anybody's death. To give birth to a child becomes the cause of death of that child. It makes no difference if death comes after seventy years. This time element makes no difference. So the whole thing comes to this: the semen particles which come out due to sexual intercourse and which die within two hours are sure to die, and those which are saved will also die after seventy or eighty years. Sexual enjoyment goes on producing death though it looks like giving birth. This is the sole deception of life, that 'death' is written on the back door of life. When you enter life, you get in looking at the gate of birth, but when you go out of life, you get out from

the gate of death. This is the deception of life that 'happiness' is written on the first or the entrance door, and 'unhappiness' is written on the back door. You enter life in hope of happiness but when you get out, you are frustrated, perplexed and mad with unhappiness.

I have heard a funny story: A man in New York had collected many wonderful things and had kept them in a museum. The things were so attractive and wonderful that those who were going there to see them, kept on gazing at them and were not willing to go out from the museum. And as long as they did not get out other visitors wishing to buy tickets stood at the gate There was no question of their entrance. Then there was a great difficulty in managing the whole show. At last visitors inside were asked to go out because the visitors outside were continuously tapping on the door so that they might enter the hall. So the collector of curios found out a clever device to solve the difficulty. Perhaps he might have learnt this device of cleverness from nature. There were about ten to twelve halls in the museum. To guide visitors to go from one hall to another, a small board with an arrow was kept in each hall. There was a board with an inscription, 'There are other wonderful things', and an arrow pointing to the next hall. So this man played a trick and put the largest arrow on the board in the twelfth hall with an inscription, 'Please proceed further and see more wonderful things which you have never seen or heard about.' And when a person went out of this hall, he was directly put on a highway. Now it was impossible for him to turn back to the hall. There stood a watchman at the door. If one desired to enter the museum again, he had to

buy a ticket and enter through the front door. From the day this board was placed there in the museum, there was no congestion because people were directly put on the highway in their curiosity to see wonderful things.

Once Lao Tse asked Confucious: 'Do you know of that age when people were so religious-minded that none talked about religion?' One has to talk about religion only in an irreligious society. Where is the need of talking about religion if people are religious-minded? No one else except a sick person talks about health. Generally the sick person himself becomes a doctor because he is discussing and talking about health and medicines. Such a person reads many magazines and pamphlets on health and books on Naturopathy. Sickness does not make the poor fellow so conscious as to forget it by discussing and talking about health. Similarly, an immoral society talks about morality; an amorous or sensual society talks about celibacy; a fallen society talks of their progress and a poor community talks about wealth. We discuss that matter which we haven't got. There was a lot of violence in the times of Mahavira, nonviolence was not understood in its depth, so he was compelled to discuss celibacy separately. Only the discussion about nonviolence was considered enough by Rishabha, and perhaps it was not necessary even to discuss it in the times before Rishabha. When violence grips the mind tightly discussion about nonviolence starts immediately. So I said sex is a kind of violence and absence of sex is the blooming of nonviolence.

SYMPATHY AND EMPATHY

Sympathy has been looked upon as a very valuable attribute. It means you become unhappy and show your sorrow on seeing some one else unhappy. It also means 'to experience', that is to experience along with another. But the person who experiences unhappiness when the other is unhappy does never experience happiness when the other is happy. You show your feelings of sorrow and unhappiness if anybody's house catches fire, but you do not show happiness if some one else builds a big building. It is very important to understand this matter. What does this mean? This means sympathy is a kind of deception. That sympathy is genuine when you experience unhappiness in the miseries of others and experience joy and happiness in the happiness of others. But we are able to experience or show unhappiness in another's unhappiness, though many a time we are unable to experience happiness in another's happiness. That is why, it will not be correct to say we are able to show sorrow when another is unhappy'. If we are able to be happy in the happiness of others, then and then only, would it be proper to show our sorrow in their unhappiness. On the contrary, we derive some pleasure in the unhappiness of others. We take some pleasure in another's difficulties. We become fully delighted in others' miseries. So when you go to show your sorrow in others' miseries, try to examine within you whether you derive some pleasure or not at that time.

In such a situation. one interesting thing is that you feel you are the person showing sympathy and the other is in a position to receive it. When that another person comes into the position of receiving sympathy he becomes a beggar

and you become the donor effortlessly. When That person comes into the state of receiving your sympathy, you come into a patronising position and he becomes an humble or low person. And if you check up within your heart, you will find the presence of a kind of pleasure in showing your sorrow for his condition. You are sure to get it. And if you don't get it, you will be the person who can be completely happy in another's happiness. We become jealous of another's happiness, we are resentful. So, the other aspect of this matter tells us that we are unable to be unhappy in another's unhappiness, but we have been naming it 'sympathy'. I have been talking of this Kind of feeling which is generally known as sympathy. So I thought it proper to select another word empathy.

'Sympathy' is a false thing, it is deception And if we understand fully that if the sympathy of someone is genuine, that is, he experiences unhappiness in another's unhappiness and experiences happiness in another's happiness, even then it remains as violence, it cannot be nonviolence because as long as there is another, it cannot fulfil the conditions of nonviolence. Nonviolence is an experience of non-duality. It is the experience that apart from the other there is also I. It will certainly be violence if your experience of feeling unhappy on seeing another unhappy is false. And even if the feeling be true, I remain I and the other remains the other. The bridge between the two is not broken and there is no possibility of nonviolence. To know the other as the other is also violence. Why? Because I am living in ignorance as long as I consider the other as the other. In fact the other is not the other.

Empathy does not mean knowing that the other is becoming unhappy but it means I myself have become miserable. It is not knowing that the other has become happy, but it means I myself have become happy. It is not like this, that the moon is shining in the sky; but it is I too have been shining. It is not that the sun is rising but that I have risen. It is not that flowers have blossomed but it is I who have blossomed. Empathy means nonduality. Empathy means oneness. Nonviolence is oneness.

So, there are three states: one is false sympathy, which is violence, pure and simple; two, genuine sympathy which is a very subtle form of violence, and three, empathy which is nonviolence. It may be violence or a subtle form of violence; it may be genuine sympathy or false sympathy -- all these are happenings at the mental level. Empathy is a spiritual happening.

lt is never possible for us to be one on the mental level with someone else. My mind has a separate entity, your mind has a separate entity. My body has a distinct entity, your body has a distinct entity. It is not possible to have unity or oneness on a physical and mental level. Unity or oneness is possible only on the spiritual level, because we are already on the spiritual level. Just as the water in a pitcher sunk in water is the same as the water outside the pitcher, there is only an earthen wall of the pitcher between them. If that wall is broken, the two waters would become one.

There is a wall of mind and body which prevents us from meeting the other, which stops us from becoming one with another. We all are like earthen pitchers in the ocean of consciousness. Pitcher will be distinct and separate but that which is in it is not separate. One who experiences

nonviolence, knows the Self, knows also that even though pitchers may be separate, the thing within them is one and the same. That experiencing of 'one' is nonviolence. Therefore, it cannot be sympathy because the other is necessary in sympathy. The other is not eliminated from it. Sympathy is that which is beyond the mind. It is not in the mind or below it, but it is above and beyond the mind. And this happening which takes place beyond the mind is spiritual. Me alone can call it spiritual who knows what is in an atom is also there in the Universe. He alone can call it spiritual who knows that a drop of water and an ocean are one. One who has known one drop perfectly well has got nothing more to know about the ocean. When a drop is known the whole ocean is known. He has known the ocean within all who has known the drop within himself. Then he does not die because there is nothing left. Then that ego, that 'I' has disappeared because no 'thou' is seen there. As long as there is 'thou', there is 'I'. The pair of 'thou and I' is always together. Martin Boehme's book I AND THOU IS a very valuable book. According to Martin Boehme's idea, all the relationships of life are the relationships of 'I and thou'. But there is yet another world which is beyond 'I and thou'. There is another world of real life which is not of relationships but is of life-energy, of God, where there are no I and thou.

Empathy is the highest peak of spirituality, and sympathy is our temporary worldly practice. This sympathy is generally 99 per cent false. We do not simply deceive others but deceive ourselves also. And even if it is one per cent genuine, 'I' and 'thou' still remain Pitchers do remain there. And perhaps we peep from one pitcher into another also.

And even then we do not have any idea that there is that 'One' between the two pitchers, that 'one is flowing between the two'.
I call that element empathy where there remains 'One' only, where there is not other. You may call it nonduality, or Brahma, or God, you can call it what you like. You can call it existence also. Life attains its highest peaks, its peak experiences where there is 'One' only. When 'thou and I' have fallen off, one realises that relationship of 'thou and I' is surely violence.
Life is a continuous flow, it is an unbroken stream, it is one, but we are unable to experience that oneness, because we have bu;lt ramparts around us, we have built our own walls, we have surrounded us from all sides, we have created boundaries, in fact they are not there. They are made by us and they are temporary. These boundaries exist nowhere. If we ask a man of spiritual eminence he would say the same thing. The spiritual person would say so because he has experienced the expansion of the soul, and the scientist would say so because he tried to Find out all boundaries, but could not see them anywhere.
lf you ask a scientist 'where does your body end?' he would reply 'it is difficult to answer the question. Does it end at bones? No, it does not end in bones, because there is flesh on the bones. Does it end in flesh? It does not end there because there is the covering of skin on it. Does it end at the layer of the skin? It does not end there because the layer of atmosphere is necessary outside it. If that is not there, there would be no bones, and no flesh. Does it end at the atmosphere layer? No, the atmosphere layer ends at two hundred miles above the earth. And if this atmosphere layer

does not get the sun s rays, it would be no more there. The sun is one hundred million miles away from the earth. So does my body end at the skin? One hundred million miles away? Even our sun would be cold if it does not continuously get rays of light from great sunS. Then the question is, where does my body end?

The scientist says, we have investigated all the so-called boundaries, but we did not find them. The spiritualist says, when we looked within, we saw the limitless. The scientist talks in negative language; he says, there are no boundaries. The spiritualist talks in positive language; he says it is limitless. Both the statements mean the same thing. Today, religion and science stand very near each other. All their pronouncements stand very near one another. The scientist cannot say where our body ends. This body ends there where the Universe might be over.

I call this experience Empathy, when the stars are not far off, but when they begin moving within me, when I am not far off from them and I begin to dance on their rays. And when the waves of the ocean are not far from me, they become my waves; and when I am not far from them, I become a part of them. And when the flowers of trees become my flowers, the dried leaves fallen on the ground become my leaves, then I am not aloof from all these things. There is no greater delusion than the feeling of aloofness. To have the feeling of separateness is the greatest illusion, but we go on entertaining it.

To entertain such a feeling is useful, as there would be difficulty if it is not entertained. I cannot call it my wealth which is yours. Taking away your clothes, I cannot convert them into my clothes. Following worldly behaviour, your

shop is not my shop, your building is not my building, though you would say 'everything is yours' when I am a guest in your house, but the statement is not to be taken seriously. So our purpose is served. But life is beyond such temporary arrangements. Such arrangements make certain indications and the worldly intercourse goes on. But one who considers such arrangements, such worldly intercourse as life, remains outside the great mysteries of life. Doors of the great palace of life do not open for him, there is no music of life-flute for him, the voice of God is not heard by him. In his pursuit of utility, he misses the life which is nondual, boundless and endless. One has to seek that nonduality beyond utility. It is to be investigated beyond my suggestions. It is to be sought after till it is achieved. Its achievement is called empathy by me. It is the nonviolence, it is the love, it is the nonduality, it is the liberation.

NONVIOLENCE AND SOCIAL JUSTICE

Nonviolence is not social policy and law. If it is social tradition and law, it can never free itself from violence Nonviolence is not social, it is spiritual. If we make nonviolence a social law, then we may, some day, consider violence a necessity. And then it becomes such a disaster that violence will be considered necessary to protect nonviolence. Suppose a man commits violence against somebody, the court will commit violence -- punish him because he had committed violence. If a country -- a nation commits violence against another country, then the latter will react with violence against the former, because it is considered just to reply violence with violence.

To endure violence is injustice, and it is not proper to endure injustice. And the slogan of nonviolence, of which I am talking about is spiritual. And if we wish to discuss social nonviolence, there will always be a relative law of nonviolence also. It will accommodate both violence and nonviolence. These two will be mixed there, it will be like a Mixed Economy. Violence and nonviolence stand side by side here; only their aspects go on changing. Complete or total nonviolence is not possible on the social level. It is extremely difficult to achieve total nonviolence even on an individual level. It is not proper even to hope when we shall achieve it on a society level and a mass level. It is as improper as to hope for self-realisation on a society mass level .

It is not proper even to hope that all persons will achieve self-knowledge, because it is a matter of choice. If a person wishes to remain without self-knowledge, he cannot be compelled to achieve self-knowledge. There will always be freedom to achieve self-knowledge, there will be choice. We simply hope that gradually more and more persons may get self-knowledge, but there is one danger -- fear. I shall tell you about that also. He who achieves self-knowledge, cannot return to this society of ours. He does not return. There is no new birth for him, because desires, hope and wishes are necessary for a new birth. He whose desires have remained unfulfilled returns for a new birth in which he wishes to fulfil them.

If persons like Mahavira or Buddha return to one new birth, their one desire at least has remained unfulfilled and that was to tell others what they had known. That is also a desire in its true sense. If I have got something which I

wish to tell others, I shall return. But that is also a desire, the final desire. But when that desire is crossed, how can one return? Those who achieve self-knowledge, disappear into the space. They become one with that great 'Cosmos', with that great 'Consciousness'. Those who do not achieve self-knowledge, return to the earth. That is why the society at times brings forth some flower of self-knowledge. Such a flower blossoms, fades away and its fragrance is lost in the sky, and then the society goes on as before. The society cannot be the knower of self-knowledge, it shall remain ignorant of that. But the flower of a self-realized person will go on blossoming, can go On blossoming and has been blossoming in the society ignorant of self-knowledge.
Nonviolence can never become a fact on the social level. Therefore those who have advocated nonviolence on the social level, have admitted the presence of violence; they will have to do so. Violence will continue. Then violence and nonviolence will be the two aspects of the society according to its necessity. There will be nonviolence when it is required, and there will be violence when i; is necessary and it will be adopted. When India was fighting for freedom, the freedom fighter was nonviolent. And when he got power, he became violent. It was possible to fight nonviolence for freedom because there was no scope to fight violently. But on achieving authority, the nonviolent fighter did not think of ruling nonviolently.
The English did not use their guns as much as these nonviolent people have done in this country. One who considers nonviolence a matter of policy, or a convenience of the society, will become violent if necessity arises. It will be a matter of convenience for him whether to be

violent or nonviolent. But Mahavira can never be made violent under any circumstances. To him nonviolence is not a social policy or principle, it is a spiritual truth. It is not a matter of convenience for him so that he can be whatever he likes. It is the great destiny for him. Everything can be sacrificed for nonviolence; even the self can be sacrificed. But it is possible only for an individual to be such a nonviolent person. And if a society ever commits a mistake of turning nonviolent, it will simply be come cowardly, but cannot be nonviolent.

If a society thinks that it shall follow Mahavira's nonviolence, then there will emerge a nonviolent society. A nonviolent society is not possible. Only individuals can be The followers of Mahavira's nonviolence. So the society which tries to be nonviolent thinking that it follows Mahavira's nonviolence will simply be a cowardly society, and it will proclaim its cowardice as nonviolence. It will go on calling its lack of daring to commit violence as nonviolence. But if we scratch its skin a little, we shall find streams of violence flowing within. A coward is also a great violent person but he is so only mentally. So bear in mind, a society cannot be nonviolent, I do say that it is never possible. It is very difficult, it is impossible. Only an individual can be nonviolent. The nonviolence which I am talking about is not a social truth, it is an individual achievement.

The Perennial Path: The Art of Living

Chapter #3

Chapter title: Material prosperity and nonpossessiveness

11 November 1970 am in

Material prosperity is the basis of spiritual life, without which no building is constructed Foundations can be there without buildings. Some one may leave the foundation as it is after filling it to the top; then the building will not be there in spite of the foundation. Prosperity is the basis of the condition which is above passions and passionlessness. Without being materially prosperous none can realize the uselessness of prosperity; without getting wealth, none can know that nothing is achieved by wealth. The greatest gift of wealth is the disillusion about its worth. If one does not get wealth, one can never know the worthlessness of wealth. The distressed, the needy and the poor will find great difficulty in being free from the Lure of riches. How can one be free from that which one has not got. To be free from a thing, one should have it. One should have the thing first, then and Then only can one be free from it. That is why I always say an affluent society -- community -- can become religious and only prosperity takes a person beyond riches.

When I said in my previous discussion on nonpossessiveness that a few things make a person less attached and many things make him more attached, many friends might have felt there is some contradiction in these two statements. This doubt has been raised. To be free from a smaller bondage is very difficult, and it is possible to be free from a greater bondage. If chains are few, a person can endure them; but when they are many, a person would revolt. The poor man has so few chains that he has no idea

of breaking them. And a rich person has many chains, so he gets the idea of breaking them. When things are multiplied, a person realizes that he has collected a useless load around him. The load which I thought, would give me freedom, did not free me but on the contrary I am simply burdened. I had thought the load would be such that it would help me rise to a higher level; but that rising up did not materialize but made it difficult for me to walk. A greater bondage takes one nearer freedom.

Just as darkness increases before early morning, slavery increases before the coming possibility of freedom. An affluent person is in deep bondage, so he realises -- becomes conscious of what bondage is. We adjust ourselves to smaller kinds of bondage, we swallow them, we endure them. The greater the bondage, the harder it is to endure them. We endure small chains in the hope that they will be reduced in course of time -- in the near future. So the idea of renouncing whatever one has got does not occur to a poor person, because his efforts to obtain what he has not got continue. Now a rich person who has got all those things for which he was labouring all the time, realizes that he has really achieved nothing. On one side there is nothing left for him to obtain and looking from the other side, what he has achieved is nothing at all. Everything is collected in the world outside, but there is a total void within. These are moments which begin the spiritual life in an affluent person. This is his first ray. But I do not say that all affluent persons achieve this transformation -- revolutionary change. The majority of such affluent persons stop at the foundation, and they are not able to construct a building of revolution in their lives. But there are reasons for that also.

Along with this, please understand that it is not that a poor person can never be a spiritual person. A poor person also is transformed into a spiritual individual, and there are reasons for it.

The first thing to be remembered is this; that there is no knowledge without experience. Experience alone is knowledge. The experience of wealth alone leads to liberation. Suppose a person, even in his poverty, has become spiritual in this life, then he must have got the experience of wealth during one of his many previous births. Otherwise, it is not possible to have knowledge without experience. Nobody can be free from the desire of wealth, the experience of wealth. How can we realise that a particular thing is worthless without knowing it first'? How can we come to a decision that a particular unhappiness is worth giving up without having first experiencing it? Whatever is unknown is to be feared; there is no scope for getting acquainted with it. If we wish to know our enemy it is necessary to be acquainted with him first. To know the wrong, one has to pass through it. Those who fall into pits on the roads and miss their way know the pits very well. There is an other way in our life to get knowledge. It is possible that what we call life is very short but the journey of life is very long.

Understand this happening thus: a person has undergone the experience of wealth in his previous births so thoroughly that even in poverty in this life, it is possible for him to jump into the spiritual world; otherwise there cannot be any other reason. On the contrary it is also possible that a man may get all the wealth he can in this life and yet be pitiable and poor. If a person, after having obtained enough

of wealth, cannot free himself from it, then I would like to say that he who has obtained wealth in the true sense of the term is one who is able to be free from the desire for wealth. This is his testimony. He is wealthy who can renounce his wealth. And if he is able to do so, there is somewhere within him a poor pitiable man. If a person after having got plenty of wealth in this life, is not able to rouse thirst for religion, it only means that he has lived in such abject poverty and wretchedness in his past births that even with so much wealth in this life he is not able to remove that impression of wretchedness and poor condition. Poverty is still there within him. His experience of wealth is new for him. That experience is not transformed into knowledge. Knowledge takes place after passing through many experiences. Knowledge is the substance of experiences. Knowledge is the scent of many flowers of experiences. To such a person, this is his first experience of wealth. No sooner does the experience of wealth become knowledge than an individual begins to be free from the greed for wealth.

NONPOSSESSIVENESS THROUGH YOGA

An individual becomes free from longing only after experiencing them, because there is no other way of liberation except by experience. This mortal world is the gate of liberation, hell is the gate of heaven, and a prison is the gate of freedom. The amount of miseries which becomes our experience in this mortal world, becomes also the road leading us beyond this world. I also said that desires are never satisfied, they are circular. You may go on

running after them, there is no end. You may run as much as you like, there is always a line left in front of you. You may run still further, the line remains unfinished. Desires never end, and just as an individual runs in a circle, this circle also never ends. No desire can ever be satisfied. But on the other hand I say an individual can be free from desires only by a deep experience of desires. Both these statements appear contradictory, but they are not. The individual is not satisfied by a deep experience. If he is satisfied, there is no need for him to be free.

His not being satisfied becomes the reason which leads him to freedom. He has already run thousands of times in that circle and sees where he is and yet there is no satisfaction. Such an experience a!one is the deep experience of desires. He runs much, he seeks much, he gets what he wants and yet remains empty-handed. He goes deep into this experience not once but many times, but his desire is not satisfied, on the contrary it so happens that he stops running and stands. He stands there because he says, 'I have run much on this road, I am running in a circle, I do not reach anywhere, I have reached nowhere'. Even after such a deep experience, if he thinks that if he runs a little more, perhaps he may reach his goal, then it must be understood that the experience is not so deep as to free him from the desire. But if he says, 'If I run one more round, I might get what is not yet got,' then it is to be understood that his experience is not yet complete. The meaning of a total experience is not the satisfaction of a desire, but its meaning is the satisfaction of the running. Now there is no more running. The satisfaction of a desire is not freedom from the desire. The meaning of freedom from desire is to realize complete

worthlessness -- uselessness -- of total desires. In order to see within our own house, we shall have to stop running about. In order to see' within ourselves we shall have to drop the journey outside. In order to see Him we shall have to turn our eyes back. In order to seek that which is in our hands, we shall have to stop trying to open the closed palms of others.

The depth of experience is not the satisfaction of longing. If longings can be satisfied Mahavira was a fool. If longing can be satisfied Buddha was mad. If longings can be satisfied Jesus should be given a test of psychoanalysis. Longings can never be satisfied. Buddha has said longing are difficult to be satisfied, they can never be over. But such an experience would take one out of longings. And that which is not obtained by longing is achieved by desirelessness. The experience is total only when passions and longings have become completely worthless and when the flower of nonpossessiveness blooms.

The flower of nonpossessiveness blooms within him whose passions have fallen down, whose desires have fallen down. Then such a person docs not run he stands. Then the 'house' will not be far, it is near his legs, it is underneath his legs. Then there is nothing to achieve in the world outside. The possessor himself becomes the possessed. The seeker becomes the 'sought'. He who is seeking within, finds that he was seeking himself only. But perhaps he was seeking in mirrors. He sought in many mirrors, but could not get anything. Now he leaves mirrors off and looks within himself and realizes that I can never be achieved in mirrors, because there is only the reflection in mirrors; I was only reflected in them, there was nobody in the mirrors, it was

simply delusions of one 'virtual space'. It was a delusion of a false space. When an individual stands in the state of desirelessness, nothing is left to be achieved. He has achieved everything.

POSSESSOR AND POSSESSIONS

Seeds of slavery are hidden in the desire to be a possessor, a master, because we have to become His slave also whose possessor -- master -- we shall be. We have to become slaves because our mastery -- ownership -- depends upon Him whose possessor we become. When the ownership -- possession, depends upon someone else, then how can we be the owner of our possession. He becomes the owner on whom ownership depends. If I have ten slaves with me, I am the possessor of ten slaves, and my ownership depends only on having these ten slaves. If I lose these ten slaves, I lose my ownership also. The key of that possession is not with me, it is with the ten slaves. In a deep sense those ten slaves have become my masters, I cannot be the master if they are not there; and how is one to be the master of those without whom we cannot be masters? Knowingly or unknowingly we have become slaves of them; we have been chained by them and without them our ownership falls down. And the interesting thing is that a slave will also desire to be free because none desires to remain in bondage. So when the master dies, slaves are happy; but if a slave dies, the master weeps. Now think, who is the slave between the two? One who weeps or one who laughs? The desire to be a possessor makes one a slave. He alone is the master in this world who does not wish to be the master

of anyone. He alone can be the master who has not made anyone a slave, because it is not possible to end his ownership. His ownership is absolute -- is unhampered. And how can there be ownership if it is not absolute. Even things, inanimate objects, become our masters. They begin to rule us. The possessor becomes the possessed. He who looks after, takes care of things; forgets by and by that things were meant to serve him, and it does not strike him now when he started to serve them. He will not have that idea, because things had not come to this man, but he had gone to them. Only slaves go to their masters, masters never go to them. It will get ownership if you go to it. Things never come to you but you go to them. Man is in search of things; things do not go in search of men.

You also might have heard the following story: A sanyasi came to a palace one night. His teacher had sent him there to learn knowledge from the King's court. Before he left for the king's court, the sanyasi asked his teacher how he could get knowledge from the palace of a king when he could not learn it from an Ashram -- from the world of penance. The guru, told him not to argue but to obey, and to ask the king there. When he reached the palace, he saw the courtiers drinking wine and the courtesans dancing. He said to himself, 'Where have I been caught in this trouble? I have been made a fool. The guru has played a big practical joke upon me. Perhaps he thinks of being free from me. But it is not proper now to return.' The king received the sanyasi with great feeling and pressed him to stay in the palace that night. The sanyasi replied that it was then meaningless to stop. The king said, 'You can return tomorrow after your

bath and food.' The sanyasi stopped there, but he did not get sleep throughout the night. He thought, 'This is madness indeed. How can one get knowledge from a palace where wine is freely used, where courtesans are dancing. where wealth is displayed everywhere, where there is enjoyment and merriment? And I am a seeker of the highest knowledge, I have wasted this night.'

When he got up in the morning, the king invited him to take a dip in the river behind the palace. Both went to bathe. When they were bathing, they heard loud noises. The palace was on fire. The flames were going high up in the sky. The king asked the sanyasi, 'Do you see this'? The sanyasi came out immediately and shouted, 'What do you talk? What is there to see? My clothes are there on the bank, they may catch fire. Let me run.' But when he was running towards the bank, it struck him that the palace of the king is on fire and yet he was still standing in the water, and I am running to save my loin cloth kept on the bank. The fire has not yet reached the palace.'

He returned and fell on the feet of the king who was standing and laughing there. He asked, 'How is it that you are standing here even though your palace was on fire? I have not understood this. The king said, 'I could not have stood here if I had ever considered the palace as my palace. The palace is a palace, I am I. How can the palace be mine? When I was not born, the palace was there, it will be there even after I am no more. How can it be mine? You considered the loin cloth yours, and the palace mine so you ran after it.'

The question is not of things -- whom they belong to. The question is of man's aptitude, his behaviour, his attitude, his

way of thinking and his way of life. Everything depends on how he lives. If he is attached to things, it doesn't make any difference whether the thing is a palace or a loin cloth. And if he is not attached to things, then also it makes no difference if he has a loin cloth with him or a palace. Man becomes a slave because of his own attitude and he can also be free by breaking it or changing it.

SPIRITUAL PROSPERITY AND MATERIAL PROSPERITY

Mahavira renounced everything and left. He renounced it not because it was prosperity, but because it was not prosperity there was nothing there worth holding. But it appears to us that he left the palace, he left diamonds and jewels, he left wealth but in fact, he renounced nothing but stones and such worthless things. These things appear to us as diamonds and jewels. Mahavira saw stones in diamonds and jewels. There is nothing but stones in such diamonds and jewels.

Those who have written the life of Mahavira have mentioned that he renounced so many diamonds, so many jewels, so many red precious stones and so many pearls. I told you the story of a king who lived in a palace but the palace was not in him. Mahavira could have lived there in the palace, but this matter changes from person to person. It depends upon the type of individual. Mahavira could not live there. Krishna could live, Janaka could live, Buddha could not. This is a personal matter and each individual has absolute freedom in this matter. The rules of one cannot be applied to another. It happened that was possible for

Mahavira. The flower which could bloom in Mahavira bloomed. There is a peculiar joy in the blooming of that flower. To live in a palace and yet not be attached to it has its own joy. To live under a tree outside the palace, has its own joy. And there cannot be a comparison between the two. It will depend upon individuals. What joy was there for Mahavira when he, leaving everything, went away from the palace and began to live under a tree and wander about with a begging bowl from one town to another town? It is necessary to understand this because nonpossessiveness i5 a very valuable and deep matter. Mahavira thought this way, just as breathing in and out is normal and natural so also does the cycle of birth and death go on. 'This is the characteristic of the highest trust in God.' Remember, it is of the highest trust.

Mahavira observed this rule that before starting in the morning for begging, at meditation he would accept the alms only on a particular condition being fulfilled, or else he would not accept it. Beggars never put conditions. Can there be any conditions for beggars? They beg without any pre-condition but Mahavira begged with his own condition, because he was not a beggar and the condition also related to the other person. It was not revealed to the other person so that he could make a suitable arrangement. He alone knew that condition.

For example, he started after making a condition in his mind in the morning that if a fair skinned one-eyed lady in black garments gave alms he should accept it else he should not accept anything. He did not know that town and he had reached there in the night. Now according to the condition, he would accept the alms given by a one-eyed fair-skinned

woman in black garments; otherwise after wandering in the town he would return. He would say, God did not wish it, let it go, because he had not got any longing or wish of his own in his life. There is neither the wish to die nor to live. From his own side Mahavira had no lust for life. This is surrender to the highest power. Thus in sannyas, no action and no result, no labour and no reward.

Same things have separate meanings for different individuals, though they remain the same. And that is the thing of complete surrender to God. If we understand this, we should stop comparing. If we understand this, we should try to understand each individual in his totality as he is, without any comparison. The day we shall realize that there is only one beauty though flowers may be in thousands; there is one light only though there may be thousands of lamps; there may be thousands of types of seas but their water is uniformly saltish; the day on which this truth begins to be seen clearly, the individuals vanish; that leads to the realization of the original (basic) truth of the universe.

FROM DESIRELESSNESS AND NONPOSSESSIVENESS TO SALVATION

Nonpossessiveness can be a defence of poverty. It can be in opposition to progress. It can be an obstruction of life in the pursuit of prosperity. All matters would produce opposite contrary results if they are taken up in a wrong or mistaken way. All matters taken in a wrong manner, do not bring any advantage to life, but they harm the life; and there is always the possibility of understanding man in a wrong way and

not as he is. I shall try to explain this by telling you a short story.

There was a town in which lived a very wealthy man. He was a miser. A temple was being built in that town. People went to him for contribution many times, but to no effect. New beggars who went to that town were informed by the old ones that they should not go to that rich man's house because none had got anything from that house. Even the poorest man had given his mite to the fund for the temple. So the town people thought that a list should be prepared showing the contribution of each man. Some had donated one thousand, some had donated ten thousands some had donated five rupees, and some had given one rupee. But there was not a single person who had not contributed something. With that list, the leaders, about fifty went to the house of the rich man. They thought they would return after getting something from him because he would certainly be impressed by seeing the list. If not impressed, a person would at least feel ashamed. They began reading aloud the names from the list, saying such and such a person, who is not so wealthy, donated rupees ten thousand, some other who is poor, gave rupees one thousand, some other person who is a daily wage earner gave rupees five. They were reading aloud and at the same time looking at that rich man to see what effect was being produced on him. That rich man was getting more and more eager to know the names and appeared much impressed.

Those people thought they would succeed in the mission. After hearing all the names, the rich man stood up at once. He said he was much impressed. The people thought they would not go empty-handed that day. They said, 'when you

are so much impressed, give us your contribution.' That wealthy man spoke, 'you have wrongly understood the meaning of my being impressed. 1 am impressed, so I think of planning to go round the town to beg for alms from tomorrow. It is a great mistake not to beg for alms in a town where all persons are willing to give alms. I have been much impressed.'

It is said the Jains could never achieve the height of Mahavira, the Christians could not reach The height of Christ, the Buddhists could not reach the height of Buddha. There is a reason why the followers of Mahavira could not reach the height of Mahavira. A follower can never get to the height, because he who follows another is in fact losing his self. In going after, in following someone else, one kills oneself. To follow another, we have to cut ourselves. To put on another's clothes, we have either to shorten or lengthen ourselves. To adopt another's self-individuality we have to suppress ourselves. A follower can never reach the height, because one who has decided to be a follower has decided to commit suicide. I do not advise you to become the follower of Mahavira. It is enough to understand Mahavira, let other things go. If possible, be yourself. There is no way for you to become Mahavira or Jesus. This does not mean that you cannot reach, that height to which Jesus reached. You also can reach, but can reach only if you become yourself. The person who tries to be the carbon copy cannot get the clarity of the original. It is all right if it is a second copy. 2500 years have passed since Mahavira's death. In these 2500 years, thousands of copies have been taken out, and you stand after them. Lakhs of copies have been taken out on this carbon. Now nothing is understood

from these copies, but you go on as if you have understood, you go on following. A follower can never be a spiritual person.

The renunciation of Mahavira, his nakedness were natural. Another person can be naked only by making an effort and when he does so, his nakedness will be that of the circus. It cannot be of sannyas. It will only be a borrowed thing; it will be a matter thrust upon by someone else. At the most he can act as Mahavira, he cannot be Mahavira.

Those who follow Jesus, Buddha, Krishna or Rama are simply acting. They have refused to have an authentic real self. There is one thing worth remembering. God has given the right to each person to be his own self, and he who lets go this right gives up the greatest girt Or God. Such a person is an atheist, such a person says to God, you have thrown a very great responsibility on me, I was not for it, let me follow somebody. I cannot be an engine, I am fit lo be only a carriage which remains attached to the engine and whose shunting is being done here and there. Such a person will anyhow pass his life. Each person created is born to be himself; he is incomparable, he is unique. No person was created like him in this world in the past, and will not be created in future. God is not a mediocre creator. He is not an ordinary creator who would create the same person a second time. He creates new persons everyday.

I have heard a story, that someone bought a picture of Piccaso for a million rupees. That man asked Piccaso's wife if the picture was authentic. Piccaso's wife replied, 'Don't worry, you may purchase it, because this picture was done by Piccaso in front of me.' The picture was purchased. That man went to inform Piccaso about the purchase. He said

that he had purchased the picture for a million rupees. He had taken the picture with him. Piccaso saw it and said that it was not the original. It was not authentic. That man was puzzled, he became nervous. He had paid one million rupees and Piccaso declared it was not the original. The man said 'What do you say? Your wife assured me that the picture was made in front of her.' His wife was present there. She said, 'What do you say, have you forgotten it? You have done this picture, I was present there.' Piccaso replied that he himself had done it, there was no doubt about it, but it was not authentic. Now the matter was more confounded. If it was done by Piccaso, why was it not authentic? Then the purchaser said, 'Are you joking?' Piccaso replied that he was not joking. The picture was certainly done by him. But that picture was done by him previously also, so this was simply its copy. It is not the original. This idea of mine I have already exhibited once. But God does not repeat an idea or a picture which He has created once. Buddha was created once, the matter ended there. Mahavira was created once, the matter ended there. You will not be able to find out even one single piece of stone similar to any other in the whole world, then what to talk of man. If you tear off one leaf from a tree and try to find another like the first one, you will not be able to get it, the question of man is much bigger compared to this. Man is the evolution of a very complex consciousness. In this world, each individual is the highest, the top, and no man has a right to follow another. This doesn't mean that he should not try and understand Mahavira. In fact even the follower never understands. It is not even necessary for the follower to understand. In fact, one who wants to ;follow,

does so to save the trouble of understanding. One who doesn't follow anybody will have to work to understand. But others who have experienced music, produced it in the lives of others also: others have touched the wire of life, others also have ignited lamps of knowledge, of wisdom; the sweet smell of the self has arisen in the lives of others also, and the dance of God has taken place in the lives of others also. He is trying to understand them, not to follow them, but with a view that seeing those evolved, developed, flowers the thirst of his own bud may also blossom and may be eager to become a flower. And he does this with a view that listening to the 'Veenas' of others, the wires of his own 'Veena' may also be stirred and his 'Veena' may be eager to sing songs.

Life does not mean to follow another, but it is the unfolding of one's self. It is not a process of becoming like another, but to be one's own self. He who accepts this challenge of becoming like himself, will not be the follower but will reach that height where Mahavira had reached, will reach that place of liberation, that nirvana where Buddha had gone after his samadhi. Everybody can enter the kingdom of God. I again repeat the final truth. One has to offer flowers of one's own self at the alter of God. There is no other way but that.

The Perennial Path: The Art of Living

Chapter #4

Chapter title: Nonstealing

12 November 1970 am in

Life is a network of interconnected relationships. An individual is required to be interrelated. Even an interrelationship is a relationship between two individuals. But two individuals are necessary for a relationship to establish. So life when seen from outside is interrelated; but along with it life is also interrelated from within. If that individual is not there, all the interrelationships become false. Love is a relationship but the individuality of the lover is most necessary, and if that individuality is a borrowed one, it is not an individuality. Individuality is always one's own, it cannot be borrowed. Otherwise it is a deception. That borrowed one is a put on face to show others. Under that face, there is nobody. It has no individuality, neither of life-zest, or originality. What we ordinarily call an individual is, in &ct, not an individual but a personality. That what we ordinarily call an individual is not original, but it is a collection of clothes which are put on. It is like an onion. If someone goes on removing the layers of an onion, it appears he will get the onion after each layer. But he gets only layers and never the onion. Similarly we are like a bundle in which all borrowed things have been collected. No matter how deep we go in this borrowed individuality we shall get nothing at the end. If there is no soul, no originality, the whole life becomes a false thing.

The biggest stealing in life is copying or, following. If an individual is only interested in becoming like someone else, he becomes a thief in the real sense of the term. When a person takes upon himself the personality of someone else, it is an imitation, and he ceases to be original. His authentic

originality is lost. This does not mean that we should not accept ideas coming from others or stop relating with others. We should certainly be connected with others, but we should preserve our individuality -- the 'self'. Currents of thoughts come from others to be accepted.

Accept them by all means, and not only as currents, but you should be yourself -- above and beyond them always. There should stand 'someone' who is aloof and untouched, behind those currents. And he who is so saved from all exchange, is really outside, untouched by exchange. There is a word in the English language called 'Ecstasy'. We have a word called samadhi, Those who translate samadhi into English, use the word 'Ecstasy' for samadhi. 'Ecstasy 'means to stand outside. The meaning of 'Ecstasy' is to remain out and yet being in all the currents of life constantly.

Together with being amidst the worldly life, that which remains within us away from the world, is our originality, this is becoming oneself. If we are totally immersed in life and there is nothing left with us except our outer relationships, then it means we have lost our soul. The meaning of the soul -- self -- is this that there should be everything and yet there is something within, which is untouched and aloof from the outer world. While you are walking on the road, there should be something within you which does not walk. When you are angry, there should be someone within you who sees that anger. When you are eating your food, there should be someone within you who does not eat but who if aware that the food is being eaten. At every moment in this interrelated net of life, if we can save that 'someone' within us, that 'someone' who is saved, who is 'the remaining' is our original self. One who does

not own this 'original self', that person has no right to be called a man, a human being. He has no soul, he has lost it. Very, very few persons among us have a soul in this context. We are simply a collection of layers, a collection of clothes, there is nothing else beneath them. I call this also stealing. It is stealing. To steal someone's wealth is not a big stealing, but to assume someone's personality is a very great stealing. To steal someone's clothes is not a very big theft but to lose ourself in trying to imitate someone else is a very great stealing. I don't say that to take someone's house by force is not stealing. but it is not as big as losing our 'self', being a shadow of someone else.

I have heard a story that some God was displeased with a certain man, and he cursed him. It was a strange curse. That man would lose his shadow from that day onwards. The man laughed when he heard this, and said, 'What use is the shadow to me? When I am saved, how will t he absence of my shadow effect me? I have never cared uptil now whether I have a shadow or not. Are you not mad in cursing me thus? And if you are really displeased, this is no great curse.' Hearing this the God laughed. The God was wiser than that man. The man returned to his town laughing and thinking that the God was crazy. What did he lose by losing his shadow? But when he went to the town he realised the God was not mad because he got into great trouble. Whoever saw that that man had no shadow, was afraid of him and ran away from him. His wife closed the doors against him. His father said, 'Get out of here, don't ever come before me. What are you? Are you a ghost, a spirit?' His friends shut their doors when They saw him. Customers stopped going to his shop.

When he was walking on a road, people called their children indoors. He had no shadow. It became difficult for him to live in the town. Finally the town people who had never heard of a person without a shadow, thought he was very dangerous, and drove him out of the town. Then he realized how much he had lost by losing his shadow. But let us leave this man alone, we are simply shadows. We have lost the soul-self. It is very difficult to assess, to comprehend how much we have lost.

That man only lost his shadow, and ran into such a great difficulty. But we have lost our soul. If a shadow is lost, others will know about it, but if the soul is lost, only the self can know about it, others cannot know about it, because losing of the soul is not an outside incident. So to understand correctly the meaning of nonstealing one should constantly ask oneself: 'Have I got anything with me which I can call my own -- my originality; which I had brought with my birth and which I have not learnt in life? Have I got anything which was my own even before the birth?'

If you remember this thing which is with you, and which was with you even before birth, then you can understand that there will remain something with you even after your death. But if you think that that is all that you have got after birth then death will snatch away everything. But if you ha;e got at least something before birth, which you feel is not learnt during;ng life time, nor is it taken or obtained from life, but the nature you were born with, them there is no cause for you to be afraid of death, because death cannot snatch away that which you have not obtained from life. But we are all afraid of death, not because it is fearful, but because there is nothing in us, what we life, which can be

saved -- which can remain with us from death. All that we have obtained from life and others, death will snatch away. It may be fame, wealth, knowledge or personality. That which we have accumulated from others, what we have stolen. Such stealing is not detected in the courts. It is related to that Great Law called religion. It is in the Court of God where this stealing is detected.

Have we got any such thing which we can call 'unlearnt', or not obtained from anyone? If not so, the life which we live is one of stealing. A revolution begins to take place in my life if even once I remember that I have no property which is my own. Therefore, don't think you haven't stolen even a cowrie don't think you haven t stolen anything from someone else's house. What relation has such a theft with religion? Such a theft has relation only with man -- concerned with a special kind of theft which is beyond the grips of law, which cannot be decided by courts, which is beyond the scope of judges. Religion is concerned with that stealing which is related to dignity and honour, which is a theft of individuality, it is a theft of faces; and all of us live with stolen -- borrowed -- faces. The way we live we are not ourselves but someone else.

I had said in this context that nonstealing is the road for achieving one's own individuality, man's soul, and stealing is the highway to losing man's soul. This stealing can manifest itself at the sentimental level, the thought level, the body-physical level. Even our walk our gait, we learn from others. We do not even think in our own way, we learn even to think from others. We do not even feel in our own way, we learn, even how to feel from others.

For example, take the case of a man who reads newspaper in the morning, and talks about some news or the other the whole day with others. It does not even strike him that what he is talking about contains nothing of his own. He reads the Gita, and then goes on repeating it throughout his life, and never looks back to see that there is nothing of his own in what he speaks. All our activities, namely, speaking, thinking, moving here and there, etc. are learnt from others. There cannot be rains of joy in such a life. We cannot find a drop of nectar in such a life. Such a person is like a dry desert, because streams always flow where there is greenery.

One who lives on borrowed springs, lives like a person who considers others' buildings as his own, considers others' eyes as his own, considers others' thoughts as his own and takes himself to be a man of discretion, and who collects bits of information from the scriptures and thinks he has got knowledge. Such a person lives in a delusion and passes his whole life uselessly. We waste it in such a manner. But if this question, 'Am I not a thief' comes before us once, then this question will dog us for ever. And if this question begins to dog us, we shall often see that the act of laughing which I was doing now was learnt by me from the lips of someone else, we shall also see that the tears I was shedding were not true ones, and also my action of bowing to others did not contain the soft sound of my sincerity, and my love-making had not at all love in it, I had learnt it from some drama, and also my love talk with my beloved was simply a repetition of a dialogue heard in a certain film. Leave it alone, if this question comes before a man's life, man will begin to be free from stealing, if not today,

tomorrow. His individuality begins to evolve, he begins to laugh in his own way.

If people in this world laugh, shed tears and think in their own individual fashion, the world will be a fine place to live in. Then the world can be really vigorous and full of life. At present it is not full of life, it is a collection of dead bodies, where we live as if dead and yet are ignorant about it, because there are dead bodies like us on all sides. We have read the morning newspapers, the neighbour has also read them, he is repeating the news, we also do the same. We have read the KORAN, he has also read it. He repeats from the KORAN, we also do the same. He also has learnt from where we have learnt it. Our opinions agree with his opinions, and it seems everything is going on well. But nothing goes on well. There would not have been so much unhappiness if life was going on all right. If a person realizes the 'self', that realization would be quite enough even if there is nothing left in his life. Even if nothing is left, his joy cannot be snatched away. Everything can be snatched away from him except his joy because there is no greater joy than the self. When a flower is blooming in its full splendour, then the sweet smell of joy emanates on all sides. The full bloom of flower is its joy. Life becomes full of 'Ecstasy' when the flower of individuality is fully evolved. He becomes fully satisfied, and he shines in the feeling of his fulfilment. Otherwise a man can have everything; wealth, position, fame but if he has no individuality of his own, he is nothing. He is absolutely empty within.

There are great discussions about the word 'emptiness' going on in the west today. It is being talked about by

thinkers like Sartre, Camus, Marshall, Dicidagor. They say that we have become empty; there is absolutely nothing within us. We are just like empty containers and boxes. Why do they say all this when they have so much wealth, more than the world ever had before. They have the power and the capacity to reach the moon; they have weapons that could destroy the whole world in no time. So what is this emptiness within? The cause is that everything is outside; nothing is within. There is no individuality, there is no soul. Everything is there, there is the capacity to reach the Moon but the strength to get to one's self is not there. Wealth is plentiful, but to be one's self is not there at all. There the places are very large, but the people residing in them are very small, insignificant.

This state of affairs is the result of steal ng. The west shall have to learn nonstealing .n order to destroy the emptiness. People like Marshall, Camus and Sartre will have to unlearn, will have to find out the rules to arouse the individuality. This nonstealing is the Mantra-slogan to achieve individuality, and stealing is the slogan to lose it. Mahavira is not a thief, it is difficult to meet a greater nonstealing person than Mahavira. But Mahavira is not a Jain, he is 'Jin'. It is proper to understand the difference in meaning between the words 'Jin' and 'Jain' He is a 'Jin' who has conquered the self. He is a Jain who follows the conqueror. Gautam Buddha is not a thief, it is difficult to find a greater nonstealing person than Buddha. But Gautam Buddha is the Buddha; he is not a Buddha, he is the Buddha, i.e. an awakened or enlightened soul -- who is a realized soul. And he, who follows the awakened one, is a Bauddha.

Similarly Jesus is not a thief, Jesus is Christ. Christ means one who was crucified on a gibbet and achieved 'that' which is achieved by the destruction of the 'I' -- The ego. But Jesus is not a Christian. A Christian is one who follows him who got himself crucified on a gibbet. There is a great difference between the two. The neck of Jesus was hanging on a gibbet, while a small cross is hanging on the neck of a Christian. So it means crosses do not hang on necks but necks hang on gibbets or crosses. Jesus goes up the gibbet, he is Christ. But a Christian hangs a small golden cross around his neck. Remember, a cross is not made of gold, a gibbet is not made of gold. If gibbets were made of gold, what would be the metal for thrones. And bear in mind that gibbets are not hung down from the neck, but necks are hanged on gibbets, and so Christians are thieves. Mohammed has a special individuality and Musalman has his own. If Mohammed is the world, it is a matter of rejoicing and happiness and beauty; but if a Musalman is there in the world, it is dangerous. If Mahavira is there in the world he is welcome but if a Jain were there in the world it is dangerous. Buddha his his own speciality, he has a special fragrance; but the one who believes in Buddha has a bad smell, he is not fragrant. And this has some cause. The first is, as soon as a person decides that he will follow someone else, it means he is willing to lose his own individuality. There is no meaning in following someone else. In fact, to follow someone else means that The follower wants to save himself from the realities of life. One who does not wish to be a Jin, becomes a Jain, one who does not wish to be Buddha, becomes a Buddha. One who dares not be a Christ, becomes a Christian. He know,

there is nothing special or particular to do in being a Christian, but to try to be a Christ is to throw life in danger. What is there to do in being a Jain? It requires a great penance in becoming a Jin. In becoming a Jain, one has simply to follow the Jins. And to follow is to play. And in becoming a Jin one has not to follow, just to work hard for fulfilment -- to practice for sadhna. And sadhna means difficulty, hard labour and firm determination. In fact, he who does not wish to work hard to achieve fulfilment of his own self, plays a game to deceive his mind and resorts to some kind of worship. He who does not desire to achieve his individuality, begins to play the game of following someone else. No one can achieve one's individuality by following another, the other is always the other. I may follow another and roam the whole earth, yet I cannot reach within. And if I want to reach within I will have to cease wandering. To follow always means to walk on the outer side and the outer side is following.

Mahavira does not go after anybody, Jesus does not go after somebody, Krishna does not go after anybody. It is interesting to know that innumerable people go after those who have not followed anybody. Buddha follows none but thousands follow him. If we wish to learn from Buddha himself, we have to learn that we should not go after anyone. If we desire to learn something from Mahavira, we should learn that nothing is going to be worthwhile, by worshipping somebody. Mahavira is not in favour of worshipping anyone. If we want to learn something from Jesus, we should bear this fact in mind that God can be t realized even without becoming a Christian. Jesus was not a Christian. If you wish to learn something from

Muhammad, we should learn this very firmly that God has nothing to do with Musalmans. Muhammad was not a Musalman. Muhammad who is not a Musalman can meet god. They who are followed by the whole world, do not follow anybody, and we follow them because we hope we may also get that thing which they achieved. They achieved because they went within themselves, and we wish to achieve that by following someone To follow is to go out. Therefore, I consider all forms of following as stealing and this type of following did not produce any civilization or culture. An adverse effect has been created by this concept of following in every civilization, as all these followers do nothing but fight and murder. The church, the temple, the masjid and the gurudwara have become the centres and the means to fight one another. Man's history is full of religious wars. These followers, believing in following Muhammad and Mahavira, Krishna and Christ could not evolve any system of becoming Krishna or Christ, but they exhibited great skills in annihilating one another. There are many kinds of killing. Some jump into the battlefield with sword in hand, and some others go out fighting with swords of thoughts and principles. The Jains try to falsify the principles of the Musalmans, the Musalmans try to pervert the principles of the Hindus, the Hindus misrepresent the principles of the Christians, and the Christians falsify the principles of the Bauddhas. And when they get tired or are not content by fighting with principles, they draw out swords to do so.

Man should have been greatly pleased in having Buddha, Mahavira and Christ among mankind but on the contrary much troubles have been created because of them. Bertrand

Russell has written something: 'What harm would have been there if God had not sent Jesus here?' At least there would have been no Christians. In the middle ages the Christians covered the whole of Europe with dead bodies. So a famous man like Bertrand Russell had to pray thus, 'What harm was there if God had not sent Jesus here?' The world would have been a quieter place by not sending this one man. At least the fighter, the murderer would not have been a Christian. This is something important to think about. The world did not become a bad place owing to the birth of Jesus, because his 'coming' should have increased the fragrance in the world. The world should have been lucky by the birth of Jesus. But It did not turn out to be so, because his birth gave rise to the birth of Christians. Whatever is enjoined by Jesus, is destroyed by the Christians. Jesus says, Love thy neighbour as thyself.' But the Christian keeps his sword sharp for his neighbour. Mohammed says, there is only one God, and all are His children, but the Musalman goes out to kill His children. The Hindu says, everything is Brahma -- God, and in spite of this he conveniently forgets this great maxim of the Vedanta when he has to touch a Shudra, the low born. The world was fortunate in having Jesus, Krishna, Mahavira, Buddha, and Confucius, but floods of disaster and chaos follow them, institutions which become instruments for fighting are created. Armies of the followers get together and religion is turned into politics. Religion becomes an organized institution as soon as It falls into the hands of the followers, and then it is turned into politics. Religion is not an organized institution, it is a principle. But when the followers create an organized institution for it, the

institution assumes importance, and those who are not a part of that institution are looked upon as enemies. Then those who are in the institution are considered as 'ours' and those who are out of it are looked upon as 'others' 'aliens'. Thus each religion goes on dividing man into various divisions. There are some three hundred religions on this earth. Man is divided into three hundred divisions. Religion is for uniting people and not for dividing them. Who does this division? Is Mahavira doing It. Is Muhammad doing it? Only one out of the two can be the truth, either Mahavira himself is the author of this division or jesus. Either Muhammad is the author of this division or the Musalmans. Either Jesus is a trouble maker or the Christians.
Mahavira, Jesus and Muhammad were the great messengers of peace. But something else happens when their followers create organized institutions after their death. It is very interesting to understand this scientific maxim about the follower. Generally those who oppose that principles become its followers. Mahavira renounced everything but people with plenty of everything, go bow and fall at his feet. Most voracious eaters, who think of food all the twenty-four hours are the first to be impressed by him. Mahavira stands naked, while thousands of followers of Jainism run cloth shops across this country. Is Mahavira's nakednesss responsible for this, is something to wonder about. Jesus said if anyone slaps you on one cheek, turn your other cheek, if anybody snatches your coat, give him your shirt too, if someone asks you to carry his load for one mile, carry it for two miles. It is no wonder how the Christians plundered the whole world. The beievers of Christ spread slavery in the whole world, they will not only

snatch your coat but lake away your shirt too. Jesus could not have imagined all this, but such kind of people flocked around him the most.

The fact is that opposite forces are also attracted by each other. Pleasure-seekers always gather around a person who has renounced everything. This is how everything gets perverted. Jains pervert what Mahavira said, the Christians destroy what Jesus said, and Muslims do the same about Muhammad. That is why all the followers should disappear. Muhammad should be there, his spirit, fragrance should be there, but there should be no followers in between. People should understand what Mahavira said but no one should say that I am his follower. The follower only defiles the great principles of what he follows.

A while ago I was reading a short story. A child was talking to his father. He read a proverb from his book which said that a man is known by the company he keeps. The boy asked his father 'Is this true?' The father said that it was. Then the boy wanted to know if there was friendship between one good person and another bad person who would be known by whom? The bad person is with the good one; so should we consider him a good person? Or the good person is with a bad one, so should we consider him a bad person? Now who should be known by whom? The father was perplexed.

Jesus is known through the Christians, so it has became difficult to know Jesus rightly. Mahavira is known through the Jains, so it has become difficult to know Mahavira. If the followers are removed, the great teachers' flowers will blossom in perfect beauty, his lamps can shine to the utmost. We shall be the possessors of the wealth of the

whole world. At present the believer in Mahavira thinks that Muhammad is not his wealth, and he who believes in Muhammad thinks that he has no relationship with Buddha. He is somebody else's estate, not his. If at any time, there are no followers in this world, each individual will be the owner of the heritage of the whole world. In such circumstances, Socrates will be mine, Muhammad will be mine, Mahavira will be mine, and we shall be more prosperous, and a true civilization will take birth. The civilization of man will take place on that day when everything in the world will be ours. Think about this, I shall give one more illustration to explain this.

If there are twenty-five different schools of thought in the field of science, will science progress or will it be destroyed? If the followers of Newton make their own circle, and the followers of Einstein make another circle and if the followers of Newton declare that they do not believe in Einstein because he has said some opposite things which do not agree with what our teacher has said, then there will be many such schools of thought in science. Now there have been nearly fifty famous scientists during the last two or three hundred years, and if there were such fifty different circles, will science progress or die? Science could make advances because there is no such circle in the field of science. Whatever the scientists have given to the world is the common heritage of all mankind. And religion could not create any civilization because there are many different religions or circles. There are nearly three hundred such circles at present in the world, how can we expect or hope to create a true religion? These circles should be destroyed.

Mahavira saw truth from one angle of vision. Buddha saw the same Truth from another angle of vision, Muhammad saw it from a third angle of vision, and Christ explained the same Truth from a fourth angle of vision. All this is man's heritage and if all these are united together, and we become their inheritors, then true civilisation will take place in the world. A religious mind will be produced only when the whole heritage becomes ours. Today, we have only a sectarian mind, a religious mind is not there into the world. When a truly religious man comes into the world, he i5 immediately surrounded by sectarian people, and they destroy and pervert it in a few years, what that person achieved by working for it throughout his life. Mahavira belongs to none, Buddha belongs to none, they belong to all. None is their master, none can claim them, or you can say all can claim it. If such a situation takes place, then religion will become a science. Religion is certainly a science, and according to me, it is the supreme science, but as yet it has to achieve that status. When religion becomes a science, our life will be refined and progressive. At present it is only founded on sects. Who is responsible for this? The follower is responsible for this. And if the follower had achieved something by doing all this mischief, we would have been satisfied. But it took him nowhere, because he forgot all the basic principles. Each individual will have to try himself to find 'it' out, and he has to travel within for it. He who goes after another can lose himself, cannot achieve the self.

Acharyaji, while giving the illustration of an onion you said every individual has many faces, many visages, which tare stolen, and these visages will always be there in all

circumstances. Only a distinction will have to be made between a true good face and a false bad face. I hate somebody but when he comes to see me. I smile and welcome him. This is my false face which I show to him, but along with this action I have a great sorrow in my heart and yet I smile, then this face of mine will be a visage -- a false face. You have understood what death is, you have known the secret of death and you are leading your life, this also is a kind of visage -- mask. You have acquired victory over truth and untruth and you are proclaiming the truth, this is also a kind of visage. I may add one more example, a flute having a hole in it attracts people by its tunes. Is not that a visage of the flute? The ornaments for the ankles with small stones within their hollow, produce a musical sound. Is not that musical sound the visage of that ornament? If this is a fact, a distinction will have to be made, and so I request you to explain this distinction between the two. Along with this request I have one more question to ask. If life is a grand interconnected relationship, individualities will be created in many forms and ways. How can you call this separateness or individuality a false face? When a child is born, it comes into this world bringing with it impressions of a series of births. It got love from its mother, got affectionate treatment, got knowledge to understand the language from the teacher, got inspiration to think and got experience from wherever he roamed in this world. Wilt this acquired experience be looked upon as stealing? If it is looked upon as stealing, the individuality will be cut apart and made separate. How can he create his own individuality as long

as he does not accept any of the experiences got from other persons and does not turn them as his own impressions?
I think, the meaning of mask has not been correctly understood. Your face is not your mask. When in a play You put on another face on your face, for example, the face of Ravana, then that borrowed face is a mask. Your own face is not a mask but when you put on another false face whose roots are nowhere within you, with which your life has no relation, which is simply hanging on a string from the ears, which has no bridge connection with the throbbing of the heart, Then and only then is it a mask. The face is not a mask. It is a false face. So understand its correct meaning. But it is not necessary that a false face should be a paper or a plastic face. You are successful in producing many such false faces on your face. As you said, it is a mask when I smile and welcome a person whom I hate from the bottom of my heart, and such a false face is very harmful. Such a mask seems useful, its utility is seen. In this way he stops himself from showing or exhibiting his hatred. But the hatred does not disappear. The danger is that I shall certainly cheat that man, and slowly I also begin to cheat myself; and the oft-repeated smile will go on suppressing my hatred within and a day will come when I shall forget that I am hating. I shall be smiling and at the same time my feeling of hatred will remain hidden within me. If a religious person experiences the feeling of hatred, he has two remedies for it. Either he does now experience the feeling of hatred and so he smiles, or if he experiences that feeling of hatred, he should at least not smile. He should exhibit that hatred on his face. Such a behaviour has two advantages. If he exihibits hatred on his face, he shall have

to bear the harm which is the result of expressing hatred. The experience of pain due to hatred which he has to bear will become the cause of changing that hatred, otherwise why should he change? The harm done to life by hatred, will be the cause of changing it. This fact will compel him to think that he should change or remove his hatred because the feeling of hatred leads him to hell.

But we exhibit smiles and try to create a heaven outside, but a hell is being created within. Then what is the way to destroy that hell? The pain of that hell which is not experienced fully by us and which is hidden within is beyond destruction. There is one interesting thing here. By smiling, you think you welcomed another person, though there was hatred within you. But when this is the case, smiles become full of poison and another person can clearly see that it is a mask-smiling face. It is very difficult to curb the hatred coming out from within. It certainly shows itself. it is manifested through the lips, through the eyes, by our way of getting up and sitting down and by all our activities. So, false smiling only suppresses hatred, we cannot establish any communication, or give any satisfaction to others by it. If you are angry with somebody, say so clearly that you are angry. If you get angry, and suffer the pangs of becoming angry, then in the near future this fire of anger will be the means to take you out of anger. Otherwise there will be anger within, and a smile outside, and once that anger builds up inside it will burn you. The false smile will spread out, without any result. When there is full individuality, full sincerity behind our smiling, then its touch afflicts another person's heart. The whole life

should laugh along with that smile. When all the hair on the body laugh, it contains the boon of nectar in it.
A religious person talks of removing this mask which we often use, so nonstealing means to tear off such masks. It is difficult. That is why religion means penance. To stand in The hot sun does not mean religious penance. The meaning of religious penance is to have the courage of withstanding all types of heat in life. When vou are angry, admit that you are angry, and when there is hatred, say that you are full oF hatred. At least be sincere, be honest. Say what it is. Experience its pain, live that experience. You will burn your hand by living in this manner. And the burnt hand will be the cause of stopping that pain next time. The person with whom you were angry and said so, the person to whom you showed your hatred and also said so, that person will be convinced that you have also love in you when you laugh and love him the next day.
Everything becomes doubtful in the life of a person whose hatred is false, whose laughter is false, and whose anger is also false. If a wife curbs and conceals her anger when she is angry with her husband it would be very difficult to trust her even when she smiled because she hasn't got an authentic individuality of her own. If the hatred is false how can love be true. How can one trust the tears of a false smile? Then the whole life of such a person is a story of falsehood. Religion is rebellion, and it is in opposition to insincerity. It is a challenge to be sincere, to be faithful against insincerity, against faithlessness. Religion says, weep if there are tears, laugh if there is smiling pleasure. If a person is faithful to his feelings, he cannot entertain hatred for a long time. There are reasons for it. Such a

person cannot entertain anger for many days. There are reasons for it. Faithfulness and sincerity have so much strength that it is difficult to plant thorns of anger and hatred in the life of a person whose faithfulness has been completely destroyed and where insincerity has been rejected. Faithlessness -- insincerity is the seed in which anything can be planted. When that seed is broken all the rest of things begin to fall down themselves.

This sincerity, which means a man is true to himself, cannot entertain anger for a long time, because such a person will soon see that to be angry means to give pain to himself. Somewhere Buddha has said jocularly, 'I laugh much when I see a person becoming angry, because such a person punishes himself for the others' fault.' Such a person says I am angry because that man abused me. Another person has abused. It is another person's fault but he punishes himself. No fire goes inside the skin or bones, but the fire of anger even burns the soul, burns everything within. It turns everything into ashes within. When a person draws back his hand after putting it into the fire, how does he dare to put his hand into the fire of anger? He does so because he has not thoroughly seen that he is putting his hand in the fire of anger. When he puts his hand in the fire of anger, he pretends as if he is touching flowers. He is burning within with hatred, but keeps a smile on his lips. If he sees deep within, he will find that his hands are burning with the fire of anger.

If a person does not laugh a false laugh and tries to understand sincerely his weeping, his miseries and pain, he will see this fire burning soon. There is no greater fool than the one who entertains hatred even after seeing,

understanding what anger is, what hatred is. So when I said, you steal when you put on a mask, I do not mean to say that when you are smiling, it is a mask. That smiling will be a mask only when there is no smiling within but it is all outward. That weeping would be a mask when there are no tears within, they are in the eyes only. Your greeting someone will be a mask when you say within 'what a calamity, this man has come!' and outwardly you say, 'A guest is to be considered as a God, you are most welcome, please be seated.' In such circumstances, the guest is certainly dishonoured, God is also disregarded. Always say what is there in your heart. Tell the truth. It will be very difficult. This difficulty must arise, because only after it arises, will there be liberation from falsehood mask. If you want to tell the guest who has come to your house, 'you have put us through great inconvenience, you do not look at all like a God', you will find it rather difficult. But by enduring this difficulty, the guest will soon appear a God to you, because he who can be so frank-hearted, can also look upon the guest as God. But a cunning person who says in his mind, 'How has this bad man come to my house!' and outwardly says 'you are a God, you are most welcome, your arrival has filled his house with joy', can never regard the guest as God. This man is behaving so fraudulently with himself that this cunningness will make him crooked, complex and dishonest.

Thus we are amassing cunningness and crookedness throughout our lives, and everything about us is false and untrue. A religious person declares that he will give up this sort of crookedness, he will be innocent, frank-hearted. He will be what he is. He will show himself as he is. Then

masks disappear and the true face of a person begins to appear. All have their original -- true -- faces, but we have covered them with so many masks that we ourselves do not know which is the real face. When you stand before a mirror and are pleased to see your face, there will be ninety-nine chances out of a hundred of that face also being a mask. We are not what we are even in a mirror. We wish to be seen as what we imagine we are. That is why a person stands before a mirror with a complete make-up.

I have heard about a woman who was ugly. She would break a mirror if someone held it before her. She would say, 'From where did you bring such a bad mirror? It makes my face absolutely ugly.' 'The mirror is bad.' We also like to break all the mirrors, but we are not prepared to change our faces. But the face is not changed by breaking the mirror, life is not changed by breaking mirrors. What I mean by a mask is that we should not put on false faces upon our real face. It does not mean that we shall not change faces in our life, because we shall change them every day throughout life, but those changed faces should be yours. When there is darkness in life, tears will certainly come in our eyes. If a friend dies tomorrow, tear, will certainly come, and if a friend, separated for a long time, meets us tomorrow, our hearts will certainly throb with delight and we might begin to sing and dance. Our face should change every moment, it should be responsive, but that face should be yours. I do not say that you should maintain only one face throughout. If you do so, it would be a face of stone.

I have heard, somebody approached an American millionaire for alms. The man asked for a small gift, but

that millionaire said, 'I have formulated a rule for giving alms and gifts. One of my eyes is artificial -- it is made of stone and the other is real. And I only reward that person who can point out the artificial e)e, but nobody has been successful in this test uptil now. You can try ' That man looked into the eyes and said, 'Your left eye is artificial.' The millionaire said, 'You have surprised me, how did you know it?' The man replied, 'Your left eye shows some mercy, so I thought this must be stone. Faces may change but they cannot be expressionless. Only the faces of dead people can be without any expression, those of living cannot be so.

If you observe children's faces, you will see that they change as quickly as the blasts of wind. And if you examine the faces of older people, you will see that they have become stony. The meaning of old faces is that everything is fixed there. There is no liquidity there. When I say do not change faces, I do not mean to say that you should make your face expressionless. I am simply asking not to put on false faces. It should be your own face; it will change every moment. It should respond to every mood and express itself as the situation demands it. It must be so. Life is responsive, so the face should have liquidity, but the face must be yours. Liquidity should be yours. There will be a change every moment, as everything in life is changing every moment. There is nothing fixed here, everything is undergoing change. So life is like the swinging leaves of a tree. All are shaking all the time. Nothing is steady except change in life. Change is the only thing in life which does not change.

Heraclaites has said, you cannot step twice in the same river. Even in one moment you cannot step twice. Life is like a river in which everything will go on changing. But the thing which is going to change should be yours, that face should be yours, it should be authentic. You may go on changing if you are you. Change is life and if you can remember during these changes that there is someone within who sees these changes you will attain 'SAMADHI' -- the highest form of meditation. The face should be yours, and you should also be the witness standing behind this flow of changes and observing them. When the moon is rising, eyes are smiling, when there is a dark night, eyes weep, when flowers smell, the mind is dancing, when they fall down you are sorry, when dear ones meet there is joy, and when they separate there is pain -- there should be 'someone' behind you observing all these changes. But the face should be yours which he is observing.

What is there for him to see in a false, plastic face? He does not change. When you assume a false, artificial face, you have to change your face, that is, you remove one and put on another. But when your own face changes, it becomes a new one in the new circumstances and a new flow of life. The face is the same, but the new responses of life, the new reactions of life make it new. But then if 'someone' within, being awakened observes, the changing face becomes meaningful, and the unchanging witness looks like Brahma, the Highest. And then you go beyond yourself and, when anyone goes beyond one's self, one enters God.

You have said it is a subtle stealing to put on an individuality and a face from outside and they lead to hypocrisy and irreligion: but now-a-days it is seen that

many new Sannyasis are gathering round you and without any special preparation and maturity you go on admitting them in the new sannyasa way of life. Are you not harming religion to a great extent by acting in this manner? Please explain this.

The first thing is this. If anyone tries to be like me, I shall stop him. I shall tell him it is suicide to try to be like me. But if a person begins a journey to try to be like himself, I will wish him all the luck. I have no objection in becoming a witness for those sannyasis who wish I should become a witness on their journey to God. But I am not their Guru or Master. Nobody is my pupil, I am simply a witness. I do not have any objection to becoming a witness if anyone starts to follow the path of sannyasa in front of me, but I would object strongly if anyone approaches me to become my pupil. If anyone wants to follow me, I shall stop him. But it is impossible for me not to give my good wishes to him who is starting on his own journey to God. There is no reason to believe the sannyasis whom you see around here trying to imitate me. I do not wear red or ochre clothes. I do not have any 'MALA' around my neck.

Now you tell me, I am accepting, approving the sannyasa of anyone without taking into consideration his or her fitness. When God Himself has accepted U5 all without any conditions, who am I then not to accept them? And there is only one fitness to be a sannyasi and that is, the person concerned accepts with total humility his 'unfitness'. There is no other test of fitness except this. If somebody says, 'I am a fit person. Please give me sannyasa,' I will immediately fold my hands (a sign of saying 'excuse me') because there is on need for a fit person to be a sannyasi.

And one who thinks himself fit, will not attain sannyasa because sannyasa is the power of humility -- humbleness. It blooms in humility. He who goes before God with a certificate of fitness will, find perhaps doors closed against him. The doors will open for him who stands at the doors with tears in his eyes and will say, I am an unfit person. I have no qualification to ask you to open the doors, and yet I am trying, I have a great desire, I have a sort of madness, I have hunger, a keen desire to see you.

It is enough for me when a person comes to me and expresses his/her desire to be a sannyasi. I never examine the fitness of that person. Is not his desire to be a sannyasi enough? Are not his keen thirst and prayers -- request to be a sannyasi enough? And what is the test of fitness? What can a person do except show his thirst or his prayers. What can a person do except completely surrender? But is any qualification, any certificate required for surrender? A person with qualifications cannot surrender, because he thinks he has a right. But only those who are fully aware of their unfitness can surrender.

The doors of God are always open for them who are helpless, unfit, lowly, and unqualified, whose hearts are full of prayer. But those who are fit, certified, and qualified, hold degrees of Kashi, are experts in the knowledge of the shastras are compact with penance, and who have a list of fasts observed by them, are full of pride and vanity. There is no other greater 'unfitness' -- disqualification then pride. All who consider themselves fit are full of pride. Only those who consider themselves unfit are able to go on a journey of humbleness, so I cannot inquire about their fitness. Moreover I am not their Guru who can inquire

about their fitness. They have come to me only with a view to make me their witness. I shall tell you two or three more things about this.

According to me Sannyas is a direct relationship between an individual and God. There cannot be any intermediary. Sannyas is a direct surrender by an individual. When God is present on all sides, there is no need for anyone to be an intermediary between them. If a person wants to surrender to God he can do so. An unfit person begins to be fit by surrendering himself to God. Moreover, the beginning of fitness qualifications takes place by the determination, surrender, and prayers of the unfit. A Sannyasi is not a realized person, to be a sannyasi is simply to make a firm determination to start on a journey to become a realized person. A Sannyasi is simply the first point of that holy journey, it is not the end. It is only the blessed beginning, it is the milestone on that road, it is not the destination. Why should he walk who has already reached the destination. And how can he who has not reached the destination show that he has reached it? The first step towards that destination will be taken when a person consider himself unfit, and when it is taken, it should be considered a great qualification. When a person dares take the first step, he shows great determination.

I look at sannyas from a special point of view. According to me Sannyas is only the remembering of the fact that I now dedicate myself to God. Now I dedicate myself in search of truth. I am bold enough to say that I shall try to live like a religious minded person. These red ochre coloured clothes which you see are for remembering, that now I am not that which I was till yesterday. Nobody can become a sannyasi

by merely changing clothes, but a sannyasi can change his clothes. None can become a sannyasi by putting a mala on his neck, but a sannyasi can put on a mala and can use it. The mala on the neck is suggestive of the transformation in his life. When you go shopping in a market you tie a knot at the end of a handkerchief or a garment. As soon as you touch the knot, you are at once reminded of the thing to be bought. The knot is not the thing, and it is also not certain that the person who tied the knot would positively bring the thing. And yet he can forget the thing. He ties the knot and on ninety occasions out of a hundred, he brings the thing due to the knot. These clothes, this mala, are only outward changes, they are not sannyas. It is just like tying a knot which means that the person has started on a journey to sannyas. This is a remembering, a reminder which may remain in one's consciousness and be very helpful too.

The Perennial Path: The Art of Living

Chapter #5

Chapter title: Process of progress

13 November 1970 am in

Nonviolence, nonpossessiveness, nonstealing, desirelessness and awareness are the fundamental vows of the art of sannyas. Sannyas like life is an art. Only those who are experts in the art of life can achieve sannyas. The art of sannyas goes beyond life. Only those who can experience life in its totality are able to enter sannyas. It is the next step of life. God is that building which is reached

by ascending the ladder of samsar -- worldly life. So the first point I would like to make clear is that there is no opposition -- no contrast between the samsar and the sannyas. They are the two camps of the same journey. Sannyas evolves and blooms in the samsar itself. There is no enmity between the sannyas and samsar, on the contrary the sannyas is the fruit of deep and wide experience of the samsar. In fact the experience of sannyas is directly proportionate to the experience of samsar. Only those who do not under stand life, those who cannot go deep into the experiences of life, remain away from sannyas.

According to my view the flowers of sannyas blooms in the midst of samsar, and goes beyond, sannyas means going beyond samsar. In his search for happiness, a person finds that he is going deeper and deeper into unhappiness. While wishing or longing for peace he finds dis-quietude. While running after riches, he sees that poverty within becomes more solid. His eyes open and he begins to look beyond the samsar in his life. Some people have told me that they find this subject difficult to understand and it goes high above their heads. My advice is to raise your heads. That would enable your raised eyes to look into the world of samsar and those talks would enter your heart. These matters are bound to be complex and difficult, they cannot be easy because their final fruit in nothing but unhappiness, their final result is nothing but ignorance, their final essence is nothing but darkness. The thing appears in one form, our delusion creates something else, and the truth is yet something else -- other than that. But we live as if we are lost in the samsar, so we do not even have the idea that there can be any other truth than this.

I have heard that a man went to see the French Novelist Balzac. He began to talk with Balzac about the characters in his novels. While discussing the characters in the novels, the talk shifted to the topics of political leaders and politics. Balzac kept on talking for some time and then said, 'Excuse me, let us come back to reality again.' And he began again to talk about the characters of his novels. To Balzac, characters of his novels were a reality, and the living characters on the stage of life were unreal. He said, 'leave alone these unreal talks, we should come back to our talk of realities.'

Balzac is a novelist, to him characters in his novels are lore true -- to life. We are unable to see any other untruth except this samsar, in which we stand so deeply immersed. Howsoever the samsar becomes an unreal thing to those who, having raised their eyes, have seen it. The eyes directed in search of 'that' is called sannyas.

Being fed up, the sannyas is on the verge of disappearing from the world. It has not been able to stand the shocks of samsar and now stands alienated. The societies institutions and the order which had kept it alive and nurtured it are also in the process of disappearing. If the sannyas cannot accept or adjust to the new circumstances, too will not be spared. If we fail to give a new dimension -- a new meaning to sannyas. This century will be perhaps the last one for the sannyasis, so it is very important in my view to save the sannyasis. It is the deepest fragrance of life -- the greatest truth of life. It has become necessary to link it with the samsar. Now sannyasis cannot rive outside the samsar. Now it shall have to live in he midst of samsar, in the

market-place, in the shop, in the office. Only then will it be spared

Now he cannot live as an unproductive member of the society. He has to be an integral part of life around him. He cannot leave or run away from the samsar to attain sannyas. Sannyas is where there is full fragrance of life. It is a joy to be amidst the deep struggles of life. The fragrance of sannyas is only tested when its flowers bloom amidst the foul smell of life. Once we get to understand and know exactly what sannyas is, then there is no need to leave or escape from home, family, wife, children, work etc. The sannyasi who does this is always weak. He has to transform himself where he is. It is not the circumstances that matter but the mental attitude. Transformation comes from within and not outside. It is related to his personal individuality. Artegaveyasti has narrated a small incident. It is said that a certain individual was on the point of death in his house. The wife is beating her breast and weeping aloud. A doctor is standing near the bed. That man is a respectable and a famous person. A press reporter is standing there -- ready to send the news of his death to the paper. Along with the reporter a painter is also there. He wants to see a person dying. He wants to draw a painting of death. The wife is weeping aloud. The doctor is standing dejected, crestfallen. For him, it is a professional defeat. He could not save this man. The reporter is ready with his pen and diary, to note down the time of death and then to hasten to the Press-Office. The painter is standing and thinking and observing. Only one thing is happening in that room. One man is about to die, but it is not the same thing for the wife, the doctor, the reporter and the painter. Four different things are taking

place. To the wife, it is not simply the dying of somebody -- she herself is dying, for the wife this is not any scene which is happening outside. It is pertaining to her very life. Now she can never be the same again. Something of hers will die -- perish, forever, in which no new sprouts will perhaps ever come out. She is completely in-one-with this scene. To the doctor, there is no death -- feeling within to him somebody is dying. But he is sorry because he could not succeed in saving him. To the wife, something is dying in her heart, to the doctor, some action of dying is going on in his brain. He is thinking if some other medicines had been given, the patient would have been saved. Have I made an error in his diagnosis. What should I do if another patient suffering from this very disease is on his death-bed. The doctor's heart is not at all affected by the death of the patient, but much activity is going on in his brain. There is not that much activity in the reporter's brain. He is frequently consulting his watch to note down the time of death and then to inform the office. There is nothing else going on in his brain. He is just waiting for death. For the painter whether the man is dying or not dying has no relation at all. He is studying the darkness covering the face of that man. He is expecting to observe the last flickering light of life which will be seen at the moment of death on the face of that man. He is seeing the oncoming darkness in the room. He is observing the shadow of death which has gripped that room from all the four sides. To him the event of death of a person is a play of colours. He is examining colours, as he wants to draw a painting of death. He is totally an outsider, he has no other concern in this event. It does not make any difference to him whether this man dies,

it makes no difference to him if that wife dies or that doctor dies or that reporter dies. He is engrossed in catching the beauty of the colours of death, he has no relation whatsoever with death. There is only one situation but it has four different mental attitudes. There could be even four thousand. Life is the same for a person of mundane existence as well as for a sannyasi but mental attitudes are different. The sannyasi is trying to look at life from different view points different angles of vision. The mental attitude of a man of the world is quite different.

The samsar and the sannyas are two different mental attitudes, therefore, it is not necessary to run away from situations. It is a matter of great wonder how situations change when the mental attitude changes. This includes a hanging mind which may also embrace a change of situations. These changes are neither clear nor visible to the mind of a sannyas. He has a firm faith in this state. But a samsar believes that if the situation alters everything is altered and is ever caught in the mundane existence of life.

I wish to tell you that sannyas is such a thing which ought to be saved. That West has given us science, it is the contribution of the West for mankind. The East has given us sannyas, it is a contribution of the East for the samsar. As said earlier, sannyas is almost becoming extinct along with its supporting bodies. Tibet the home of the sannyasi is no more. It has to be revived again (not in the Press monasteries or in the Himalayas) but where the wordly life is -- shops, factories, universities, etc. It has to come into the society from within its cores. An individual remains where he is but his mental attitude towards life is motivated by the five vows. The order of things is the same but his

mentality is transforming amidst all the old associations. This is achieved through penance -- a difficult task -- but a wonderful and a profound experience.

The sannyas like love cannot become an institution. Institutions are made for security. Sannyas is a personal experience, like love it blooms and spreads. In an institution it is devoid of all its beauty, interest and mystery. An institution becomes like a prison for the sannyasi if he cannot return to the samsar if he so desires. But the state of sannyas is ones personal decision, one has the freedom to experience it fully and courageously and without any regrets. I know hundreds of sannyasis who are miserable because they cannot return to the samsar. I wish to emphasize on this state of the sannyasa. Just as science is the gift of the West to the world, sannyas is the great gift from the East, along with the greatest individuals of Asia like -- Buddha, Mahavira, Christ and Muhammed.

The word Asia originates from the word 'Asu' of the Babylonian language which is almost six thousand years old. 'Asu' means the place from where the sun rises. It is opposite of the word 'Aresh' (Assariyan), from which the word 'Europe' originates. It means the place where the sunsets. The world got science and scientists from the land of the setting sun, where there is a quarrel with darkness and there is activity to go into the depth of objects and search for material progress. While sannyas is born out of the search for nonmaterial, where there is movement to understand the depths about God and love of light. Sannyas is a personal decision. It is one's own understanding with one's inner vision. There is no pressure from any side. If he can go in, he can also return.

In my opinion it is not right for every individual to take a life time vow of sannyas. What I think is right today may appear wrong tomorrow. Everything in this world is periodical. A person enters sannyas to know what it is, if he finds it interesting he will continue to be a sannyasi, if not, there is no need for him to remain one just because of his decision. He will loose faith in the beauty of the sannyas. Every person has a right to learn from his errors. When he cannot learn from his errors ho continues to plant ignorance instead of knowledge-wisdom in his life. The decision of a life long sannyas may contribute to make a sannyasi a more ignorant person than a man of knowledge.

There are two countries in the world where there is a separate arrangement for periodical renunciation. A life-long renunciation and a periodical one are prevalent in Burma and Thailand. Any person can take a vow of sannyas for three months in a year. So you will meet lakhs of people in Burma who have adopted sannyas, some for three months, some for six months, some for a year, and some for two or four years. Such a person enters the world of sannyas for a fixed period. If a person during his experience of forty years of life, has been a sannyasi for ten or twelve months, he will be different from a person who has never entered the order of sannyas. If a person becomes a sannyasi even for one month in a year, he will not return as the same person as he was, because the next eleven months will be quite different for him. A person leads his whole life according to his inner self. I think-believe-it is not necessary to take a vow for the whole life, it will be a fortunate thing if it becomes a life-long event. It is the grace of God if it spreads for the whole life. Even the desire

to take the decision for a moment is enough. The decision for today is sufficient.

The next important point is that the sannyas is beyond the realms of religion. It is not necessary to be a Muslim, a Hindu or a Christian. It is a sannyasis own personal choice whether he reads the Gita, or the Koran or the Bible or whether he goes to the masjid, a church or a temple.

On becoming a sannyasi one belongs to no religious sect. All religions and sects are one for him. In fact, they all belong to him. If we can bring forth such a sannyasi in the world who is beyond all religious sects, we can easily lead this world on to a truly religious path. This would interlink man with man. So many problems of this world would just disappear. Say if he we had one or two lakhs of such sannyasis we can take the greatest step to destroy the feelings of hatred and enmity between men and nations in this world.

I like to divide this kind of sannyas into three divisions which will be easy for you to understand. Number one, those who wish to lead their life as they are leading it at present, should continue to stay there and become sannyasis. They have simply to make an announcement of their decision to the world and to themselves. But this should not make an iota of change in the place where they are. They only have to change themselves.

There are many old people who come to me and tell me that they have too many problems in their house. They do not have any kind of communication in their families. The younger generation has no interest in the old people. All the links between them have been broken.

In the older-times there was an arrangement in the country when all the old people used to go to the ashramas. After the break-up of the arrangement there was a lack of understanding between the successive generations. Now according to this system all people over the age of seventy were sent to the forests and those old sannyasis taught the children who were sent there. Thus a link was forged between the two. And the old 'used to give what they had known and learnt during their long lives to these children. There are many things which cannot be learnt in the universities; they can only be learnt through experience. One can acquire knowledge in colleges but not wisdom. Wisdom is acquired through the kicks, pushings and the conflicts of life. Now this situation where the older and the youngest generation used to mix, where the setting sun and the rising sun used to meet and the setting sun used to impart what it had acquired during its journey to the rising sun, is no more. The results -- effect -- of such a situation have been frightful. The distance between generations has widened. There is no dialogue -- no discussion -- between the old and the young. Children do not understand old men's language nor do the old understand children's language. The old are dissatisfied with the children and the children laugh at the old, and that is the sign of their dissatisfaction. If there is no proportion -- comparative value in life, if generations stand against one another as enemies, then life becomes an anarchy. The whole harmony is lost in such a life.

In my opinion, there should be one kind of sannyasis who live at home taking care of all the duties and responsibilities. Many among them may soon reach the

stage where they do not have these responsibilities either. Then there are those who have no responsibilities and become a burden in the house and start indulging in useless chores .around. It is most necessary for these kind to go to the world of ashramas, where they could practice sadhana -- devotion and meditation. They would also educate the children who go to them occasionally from the nearby places. These ashramas would function somewhat like universities.

There could also be another class of people who have no interest in worldly life. May be the chain of past events brings them to this point. Life for them has lost all its purpose and meaning. To push such people into the worldly life is like initiating a person who is about to get married into the life of sannyas by force. A person with an inborn fragrance of sannyas should most necessarily live in an .ashram where his life would be more productive. There they could run a farm or a hospital and be self-sufficient. Those who cannot adjust to any of these should take some time off or a holiday every once in a while. Even God rested and become a sannyasi on the seventh day after creating the world. This holiday should be spent in an ashram as a sannyasi. When its over he can go back to his work. This will alter his whole angle of vision. In this manner the sannyas becomes very meaningful, and can be saved from becoming extinct. Or else it will suffer the same fate as Buddha in China, where every idea of Buddha has been replaced by Mao. The joy and compassion in the life of Buddha, and the nectar in each of his utterances are absolutely incomparable to Mao's life and words. There is

no comparison or a relation between the two. But this is happening and it can spread in the whole world.
If some one wishes that the ancient tradition -- ideas about Sannyas should be adhered to, then the flower of religion will soon fade away in this world. It is necessary to give birth to a new ideology about Sannyas if we wish to protect the flower of religion in this world.

SANGH AND SANGATHAN

Now a question arises: If nonstealing means nonfollowing, why have all prophets, religious leaders etc. created organisations for their followers? For example why did Mahavira create four-fold organization of sadhu-sadhvi and shravak-shravaki? In reply I shall say that meanings of words undergo a great change in course of years. Some words which had a particular meaning 2,500 years ago, do not have the same meaning today. And great errors are made due to this. A big change has taken place between what Mahavira called a sangh and what we understand by it today. Mahavira did not name any institution a sangh. He called that assembly a sangh which had similar-minded people in it and who experienced a uniform type of joyous music. In Mahavira's concept of the sangh their was a spirit of companionship and harmony among the people in their search for truth, as fellow travellers. The meaning of sangh, according to Mahavira, is not an organisation. The word 'sangh,' does not mean an association, a club, a coming together, because an association is always established in opposition to something else. A sangathan -- an association -- is always made to oppose something else. The sangathan

is always made to protect oneself; or to attack someone else. Mahavira had neither to protect himself nor had he to attack somebody. So the sangh did not have that meaning which we have.

On the other hand the Mussalman, for example, might say, 'Unite because Islam is in danger.' Or the Hindu would say, 'Let us unite because Hinduism is in danger.' India may call, 'Be united because China is preparing to invade us.' Pakistan might relay 'Be united because India is our enemy, and is our neighbour.' This is sangathan, and it invariably concerns either an attack or protection. For Mahavira, it has quite another meaning. By sangh Mahavira meant a communion; an assembly of like-minded seekers of truth, fellow travellers. There is no 'organisation' in it, no outside machinery for its management. It is like a meeting of four music lovers of a town who sit for the night to entertain each other. Someone plays the tambourines, someone else plays the harmonium. This is no sangh, it is simply an assembly of like-minded people. There may be four people in the town who practice meditation sitting in a room. They are dedicating themselves to God. This is not a sangh. This is not against anybody, nor is it in favour of anybody. This is only an assembly. To Mahavira, a sangh was a communion, an assembly of such persons who are on the journey in search of Truth. Such a sangh can be useful, not in the sense of a sangathan, but as an assembly -- meeting ground. This assembly can be very useful because our whole life is linked with all things around us. If in a town, ten lovers of music come together and sing songs, it will bring them more joy and pleasure.

I have heard that if a Sitar is played in an empty room and there is another Sitar lying in a corner, an expert Sitarplayer can make the wires of that other Sitar jingle. Only one is played but its sound vibrations will touch the wires of the idle Sitar and make it jingle. If ten people come together and practise meditation and if one of those people goes deep into his meditation, his awakened vibrations will rouse the dormant vibrations of the others. Therefore, a community meditation has its own usefulness, a community practice of devotion has its own usefulness, a community prayer has its own usefulness. A community effort becomes very useful and meaningful for us who are weak-minded. The sanghs of Mahavira, brought together people who had love in their hearts. It is very different from say a couple of thieves who get together and plan something which is going to harm somebody. Such unions-sangh of rogues only pollute and darken the society. What we need more today, is the getting together of good people, who simply meet for the joy of meeting. Earlier, the temples or the masjids were the places where such people met. They sent out pure and holy vibrations of love. But today even such places have become professional organisations. But all that is best is produced by the best people like Mahavira, and it is unfortunate that people could not save it. They try to save it in its purest form but things change. There is a reason for this. Mahavira lived for eighty years. What he has given falls into our hands, who are not Mahaviras, and who have no relation at all, no knowledge at all of that highest consciousness (of Mahavira). Things will turn out as we shall fashion them.

I have heard that Moses had a flute, and he used to go to a mountain sometimes to play it. Hearing it, the shepherds passing by that road stopped to hear the music. Deer of the forest stopped moving, birds became silent, and they surrounded him. After the death of Moses, shepherds who had heard the music of that divine flute kept it under a tree and began to worship it. It was a bamboo flute. Only a generation or two had lapsed when people began to say, 'what is there in this simple bamboo flute? There should be something worth more to it to worship it.' They gave it a golden covering so that people could worship it. After a generation or two people said, 'what is there in this simple gold flute?' So they bought diamonds and jewels and covered it with them. But now no sound could be produced from that flute. After sometime an expert musician was passing by that road, and he said to some one, 'I have heard that the flute of Moses is being worshipped somewhere here. I wish to have a darshan -- a look -- of that flute.' When he went there, the flute was not there. It was covered with golden plaster and diamonds and jewels. He blew it from both ends. There was not even a hole in it for the sound to come out.

Mahavira's flute is also transformed like that, Buddha's flute is also altered like that, and we treat the flute of Jesus also in the same manner. Those who possess it make it ugly. The responsibility for this ugliness is not Mahaviras or Buddhas or Krishnas. The ugliness is entirely due to us it is our responsibility. Therefore, if an individual like Mahavira takes birth today, he shall have to speak against Mahavira himself. The reason to speak against Mahavira is that it is necessary to destroy that image of Mahavira which

has been made by you. If some expert musician returns he will have to speak against that flute because it is not the flute of Moses. If Jesus would return, he would have to speak against Jesus, because even Jesus would not be able to recognise himself because of the transformation done to his image by us. He would doubt whether he had ever come on this earth, whether that was his image.

Everything is distorted when it is handled by man, but there is no wag out of it. We should tell the lovers of Moses who collect round him not to worship the flute but to learn to play the flute. It does not matter if they can't play like Moses, one thing will be certain that it will not get covered with gold and jewels. Then they can at least claim that it is not the worship of the flute but it is of the music coming out from it. This music can be produced only when the flute is hollow. If gold is filled in it, no music can come out of it. Instead of only worshipping Mahavira and Buddha, if we contemplated upon their great achievement we would perhaps be able to stop distorting their true images. But are busy performing pujas. Pujas cause distortions. We not only kill what we worship but we cover it up with our own images and ideas, weave our own stories around them. The original thing slowly turns into ashes and loses all its individuality. This is all very unfortunate and we are helpless with our long established habits. Almost everybody in the world has got 'Moses' flute' with him, but no tune is corning out of it. Buddha used to tell the people, 'Don't worship me.' Mahavira says 'You yourself are God'. The man who is telling others, 'You yourself are God,' is emphasising the fact 'Don't worship me.' That man says 'you yourself are that whom you worship. It is not

necessary for you to worship someone else.' Mahavira says, 'Be independent, leave aside all dependence, because whom are you depending upon? You are that yourself what you search.'

This is the cause for all the fundamental mistakes of man. Uptil now man has succeeded and Buddha and Mahavira are defeated. One does not know whether this sort of position will change in future or not, but efforts to change it should continue. Now the individual who brings the message of God should fight against those past errors of man. It cannot be said (definitely) that man will believe in that message, because nothing could be asserted definitely and yet efforts should continue.

Now the final point about this question is that no matter how much gold or jewels cover Moses' flute today or no matter how many errors man has committed till now, we shall be able to find out Moses' flute hidden within.

If we remove all that has been attributed to Mahavira by his followers, remove all the smearings, if we cast away all the clothes that have been put on Buddha by his followers, we will see that real truth there even today. These outer coverings of 2,500 years have no value today. You need to search Buddha and Mahavira within yourself. And bear in mind, as long as I do not reach my inner Mahavira, I cannot know any Mahavira outside. As long as I do not reach Krishna within me, no Krishna will have any meaning for me. As long as Buddha is not awakened in me, not a word of Buddha can be word of my language. If we find out our 'self', we find all selves.

IS LEARNING STEALING?

One may go to them who have knowledge, but should not accept what they say or know. Scrutinise properly what they know. You should not be a blind believer. Don't get fixed in what they know, keep your eyes open and investigate. Inspiration from others does not mean to accept from others. If you approach Mahavira, and get inspired by him, it does not mean that you should begin crying like Mahavira. Having approached Mahavira, inspiration would mean this: if this light -- knowledge -- wisdom could take birth in Mahavira, why could it not take its birth in me also? This is the challenge. In English, the word is inspiration. It is very important. It is necessary to pay attention to the 'In' in it. But we always take inspiration from others. Thus the word is misunderstood. 'Inspiration' means inner impulse. The other can be an instrument in this. The other cannot become a support. The other can be a challenge, he cannot become a rule. A lighted-lamp can become a source of information for an extinguished lamp which can also burn, because it has a wick and it has oil. And if this burning lamp does not become a source of inspiration for the extinguished-lamp and simply becomes an object of worship and following, then even if the extinguished lamp sits with its head bowed down at the feet of the burning lamp for infinite time, nothing will come out of it.

Inspiration means a challenge. Wherever 'that' is seen it should be a -- challenge an inspiration -- for him who should say 'Why is "that" not happening within me? Why should not that happen within me which has happened for one individual in this world?' all the means are present

there. This heart is there which should become Mira's songs. This intellect is there, it should become wisdom. This body is there wherein many people have attained God. These eyes are there, with which not only the objects can be seen but also that which is unseen can be perceived. These ears are there, which not only hears the music outside but also the inner one which Kabir had heard. Why can't I not hear the inner music if Kabir could hear it?'

The meaning of prerana is this: Go to all, search in all directions, see them who have reached the highest peaks, see them also who have achieved the depths, and see under your feet where you are standing. You can also go to those heights and those depths. That's all, there is in the meaning of the word 'Inspiration'. If you see more than this in its meaning, it will not be 'Inspiration', then it will be a following, it will be copying, and then you are blind, you are not a person with eyes. It is, of course, very essential for us not to be blind. A blind person cannot search God. He will be always groping about following somebody and wandering here and there.

Now can you achieve truth following someone? Truth is with me, let a blow fall on you. Let it be from anybody -- it may be from Mahavira or Buddha or Krishna or Christ, let it fall on you. Accept the challenge from where you get it and thank the person -- the giver for this challenge. But learn not that which you have seen, learn that which is possible within you. Understand the difference between the two. Don't learn that from others which has taken place within them. Only learn this much that whatever has taken place within them has the same potentialities in me too. That is also my seed. It is possible within me. Keep a seed

near a big tree. The seed is not in a position to know that such a big tree is lying hidden within me. But if the seed sees that tree and asks it 'Have you always been such a big tree?' The tree would reply, 'I was a seed once and exactly like you. I had also asked the same question. They all replied, we were as sweet and as small as you are now. All this greatness was hidden within. It has only manifested itself now.'

The seed now has got a challenge, Now it will break open. But it cannot be exactly like that adjoining tree. It will only be what it can be. It is possible that another tree is lying hidden in that seed. If you remember this much, inspiration is not harmful, then it becomes helpful and fruitful. When inspiration comes from within then it becomes an inspiration. It is an inner stroke. When it is roused from a sleeping condition within by receiving a blow from a thing outside, then we know for the first time that we can also be this. This remembering is known as Inspiration. In this meaning one will have to learn, will be constantly learning. But learning and believing are quite separate things. Only ho believes who desires to learn, one who will not believe, will be searching and searching, and will continue not to believe till he has not achieved. When he starts in search of something, his search will not be a search of believing but it will be of knowing.

The meaning of learning is not faith or blind belief, it means 'to find out'. The meaning of learning is curiosity. It is a journey. It is the beginning, not the end. But we remain inactive after learning a thing. We say we have learnt from the Gita. What happens by learning from the Gita? You can learn Gita, but you cannot be Krishna by learning it.

Nothing will happen even if you memorised the whole of it. One thing is quite certain that Krishna did not memorise it, and if he were asked to repeat it, he would have made many mistakes. Gita is a spontaneous flow, it is not a memory. It is a stream which has emanated from Krishna. And what are you doing? You are pouring it inside out. No, after reading Krishna's Gita you should be filled with the keen desire to wait for that day when Gita will sprout from your heart and flow out. When will that day come when my soul also becomes the divine Gita, when will it be the celestial song? You should be filled with this remembering only. Leave Krishna alone, leave his Gita alone, and start to search your own Gita.

One thing is certain, why should it not sprout from me when it can spring out from Krishna? God is not the patrimony of anybody. If Krishna could get the divine Gita can also get it. If it arose from the musical instruments of his soul, it can also arise from the musical instruments of my soul. But what about us? We are doing something quite different. We understand that to learn Gita is to memorise it. The meaning of learning the Gita is simply this: Now we have received a challenge. We will not be at ease until Gita does not take birth from within us. There will be no ease till every word of our speech does not become the word of God. You may learn it -- cram it. It is easy to learn-memorise-Gita. To commit Gita to memory is a child's work (very easy), and the less intelligent a person, the easier and quicker is it for him to memorise it.

We should know what is right learning? We have to learn something else besides simple learning. We have to learn that happening which is known by the name of Krishna.

We do not want to learn what has come out of Krishna's mouth. What we have to learn is that -- my seed can also sprout just as the seed is within Krishna sprouted, blossomed and became a tree. We have to learn-to-know and have that keen desire to break the seed. What we have to learn from Krishna is the madness, the obstinacy, the firm determination to break that seed. It can be learnt from Buddha and Christ also. It can be learnt from thousands of ways. And he who is eager to learn will be reminded even by flowers blossoming into a tree. One is reminded of Him by the shining stars in the sky, by the streams sprouting from the earth. We are reminded of Him by all and from all.

Once a Sufi saint was passing through a town. It was evening and a child was going to a temple with a lamp. The saint stopped him and asked, 'How did the light come in this lamp? Have you lighted the lamp?' The child replied 'I lighted it, but I don't know from where the light came.' Then the child blew off the light and said, 'It has disappeared in front of you.' 'And now tell me where has the light gone away? Has it not gone in front of you? Then I will also show where it has gone. That saint fell at the feet of the child and said that he would not ask any wrong question from that day, because it was foolishness to ask a question which he could not answer. He further requested the child to pardon him and declared that even he did not know where the light had gone. And then said, 'Leave the lamp alone. You did well in reminding me. I do not even know where the light burning within my lamp (body) comes from. I do not know where it will disappear when it

is extinguished in my lamp. Let me first inquire know -- about my own lamp -- self -- and then I shall search about this earthen lamp.' He learnt something from this event.

There was an old woman living in the Ashrama of a Jain Sadhu. She told the Sadhu, 'The event (realisation) is not happening yet. Teach me something more, something else. She had learnt all the main principles, had learnt the shastras (scripture), but the fulfilment did not come. So she urged the sadhu to teach her more and more. The sadhu said, 'you yourself don't learn "That" which is being taught on all sides.' After sometime, she was sitting under a tree and a dry leaf fell from the tree. This was enough for her, she began to dance and shout in the Ashrama what she had learnt. The people asked, 'Which shastra did you learn from? Please teach us, others are also ready here to learn.' She replied, 'I did not learn from any shastra, I saw a dry leaf falling from a tree and my desire was fulfilled.' But the people said, 'Oh mad woman, we have also seen many dried leaves falling from the trees, how did that effect you?' She said, 'No sooner did a dry leaf fall from the tree something within me also fell down, and I understood, if not today, tomorrow I shall also fall down just like this dried leaf. Then why should I be so still, so proud when I have to fall down like a dried leaf? I saw the dry leaf rocking in the air pushed to the East and the West. The air was kicking it. It began to wander about the road. Not only this day, but the day which I call tomorrow it will be reduced to ashes and it will be pushed here and there by the currents of the wind. I will roam about like the dried leaf.

From today "I" am not there. I have learnt this from the dried leaf.'

Its meaning is to keep ones eyes open and to accept challenges. Challenges come from all sides. A father gets them from his son. A son can gets them from his father. They can be got from a stranger while walking on a road. They can he had from the neighbour. They can be got from anybody. We require a mind eager to learn and the true meaning of learning. We understand learning as memorising. Our learning is intellectual. Learning words, learning principles, memorising. When one is truly learning, he learns with every small hair on the body, by every breath, by every small particle of his life, with each throbbing of his heart. When the total individuality is prepared to learn, even a very small challenge thrills us and the dormant life -- energy is aroused. We have to prepare ourselves for this condition. And those who are busy learning in an useless manner, have no time left, no interest left, and no place left in their mind. Everything is full. If you stand before God someday and ask Him why you could not learn -- know him, He would not say that you did not know enough so you could not know him
We would say that you learnt so much that there is no place left for you to learn Me. We have learnt much, but that which is worth learning has been left out. We do not understand a challenge. We do not learn to recognise a challenge.
Religion is a challenge. If you learn to recognise a challenge, you will get a challenge from anywhere. There are no royal roads -- for it. There are no hard and fast ways

for it. The essence of life could break from anywhere. Life can take hold of you from anywhere Keep the doors of mind open. Keep on learning while walking on a road, while sleeping, while getting up and sitting. Keep on accepting challenges. You may receive a deep blow some day and the Veena of your heart will begin to vibrate. Generally we react, we retaliate. If someone abuses us, we w ant to abuse him back. We do not want to abuse. Something causes us to abuse and we become slaves of someone. If I was to make you angry only a slight push is required to arouse it. The thing which can be produced in us by others is a sign of slavery. Reaction is slavery. Someone praises us we are greatly pleased. Someone censures us we feel dejected and lost. We by ourselves are nothing at all, we are what the opinion is about us. To know what the people say about us, we preserve the newspaper cuttings with us. It should be considered a matter of great grace, we do not stick them on our clothes. All the time we are simply reacting. We do that, which others cause us to do. We are not individuals. We begin to become individuals only when we begin to respond.
Response is experiencing feeling. There is a great difference in response and reaction. Take an example. A person abuses you, there will always be the desire in you to abuse back. But if you respond it would be different. A person abuses you, if you pity him you say to yourself. 'Poor man! I do not know, what causes him to abuse this way' -- this is a response. You have not acted because of his abuses. You have continued to act according to your own views. The action which is stimulated in you is not a mechanical result of his abuses, it is a conscious answer in

return. It is a conscious response. There is a great difference between these two actions. When we switch on an electric button, the fan begins to revolve. The fan does not think whether to revolve or not to revolve. When the button is pressed, it goes on working, again the button is pressed, it stops working; similarly when you are abused -- the button is pressed -- you become angry. You are praised -- the button is pressed -- anger vanishes. So think, are you an individual or a machine? Your behaviour is mechanical. Reaction is mechanical. Response is a sign of consciousness. Response a very great thing.

When Jesus was to be crucified by the people, he was asked to pray to God at the last moment of his life, then Jesus prayed to God to pardon those people as they did not know what they were doing. This is response. This is a conscious reply. If a person is to be crucified he cannot generally show this type of reaction. His reaction would be to abuse his executioners, to curse them, to curse them to destruction. He would pray, 'Oh God, these people are crucifying your dear son, burn them, throw them all in hell.' This would be his reaction. This is mechanical. Jesus said, 'Pardon them because they know not what they are doing.' This is response.

Therefore the individual who wishes to enter the world of sadhana -- practice for fulfilment-wants to go on the path of the sannyas, should be constantly aware of his actions, whether he is reacting or responding. While walking on a road you get pushed by another person, you should stop for a moment. What is the hurry to react? You should stop for a moment and see whether the answer you were about to give was mechanical or full of consciousness. You will find

yourself in difficulty. Then you will not be able to give a mechanical answer. It is possible, you will laugh and proceed further on your way, you may not answer. But such behaviour will also be your answer. But we do not even give this much chance to ourselves. On one side, the button is pressed, on the other side sex is excited. You get a push and the result is anger. Somebody praised us and immediately we get a swollen head.

There is an interesting joke about Bertrand Russell. It is said, the words, 'Oh God' came out from his mouth at the time of his death. A priest was standing near the bed. He was very surprised. He was afraid to come there because Bertrand Russell did not believe in God, so it was not possible to ask Russell to pray or confess. He was standing there in a nervous condition, but when he heard the words 'Oh God' from Russell's mouth at the time of death, he got a little bold, and asked him, 'Do you believe in God?' Then Bertrand Russell opened his eyes and asked the priest who he was. He replied that he was a priest, and was afraid as to how he could ask him to repent or confess as he did not believe in God. Russell then told him, 'It is not proper to ask a guest who has come to my house to go back, so I shall confess, I shall repent.' And then Russell said, 'Oh God, if there is a God, please forgive my soul, if there is something like my soul.' Then the priest said, 'What are you doing?' Then Russell replied, 'I cannot do anything without thinking about it. I do not know if God exists or not, I do not know if there is soul or not. At the most I can use 'If' in my statement. 'If God is there, please forgive this Bertrand Russell if Bertrand Russell is there.' This man is not

showing any reaction even towards death. He makes a response even towards death. He is not nervous even at the moment of his death.

I have a friend. He is an old thinker, and a learned man. He always attends Krishnamurti's lectures. Once he told me, 'Rama, Om, Mantras, all such things have not disappeared from my mind ' I asked him, 'Are you definite about this?' He replied, 'They have totally gone away. There is no place left in my mind for all such things. I neither sing devotional songs nor repeat God's name, because He has no name, there cannot be any song about Him. I listen to Krishnamurti's lectures. I have understood his view completely.' I thought the man very good, but when he asserts so forcefully that he has understood Krishnamurti completely, there must be some doubt within him. Again I said 'It is good you have understood Krishnamurti's arguments '

After a couple of days he had a heart attack. His son sent me a word that he was very nervous and that I should go and see him. I went there. His eyes were closed and he was repeating Rama, Rama. I shook him and asked 'What ar you doing' He opened his eyes and said, 'I don't know. When I felt death was approaching, my mind said, let Krishnamurti go and then it was out of my control. Then 'Rama' began to come out my mouth. I am now uttering that word, it is coming out by itself. It is simply happening.' The words Rama, Rama were coming out due to nervousness. This is called reaction. This man believes in God but he is reacting. While Bertrand Russell does not believe in God and yet he is responding.

I believe Bertrand Russell can achieve God someday This man will never achieve God. The statement -- if there is any soul, if there is any God he should pardon me -- is a great statement full of consciousness. Indeed a very great conscious statement. A person who uses 'If' even in relation to the Soul, who uses 'If' even in relation to God at the time of his death, gives a positive suggestion of himself being a man of consciousness. He is not nervous. He is not afraid of death. He is standing there completely prepared along with death. This is response. If you remember this difference between the two, you will be able to save yourself from reaction and will proceed towards response. And consciousness is produced -- created in your life when you begin to respond consciously in your life. Such an individual full of consciousness will be able to achieve God someday.

The Perennial Path: The Art of Living

Chapter #6

Chapter title: Self energy from sex energy
14 November 1970 am in

Life can be viewed in two ways in all its layers. Life has two aspects -- one is material, and the other is spiritual. It is necessary to examine sex also from these two directions. One aspect of sex is biological which is linked with the body and its particles. The other is of energy, of soul which is linked with the mind by consciousness. So it is necessary to comprehend the two words first. The first is biological

energy which is related to life cells which constitute man's body. These life-cells are a part of the body.
This biological portion which we call semen or sex energy or call it by any name can be seen with our naked eyes. But there is another aspect which is linked with lt, and which can be called self energy or energy. We can call it sex energy or self energy. It is like an magnet. In a magnet there is a piece of iron which is seen by us and there is also a magnetic field on all its sides which is not seen. But if we keep iron pieces round it, the magnetic power draws them towards it. There is a field in which that power works. This iron piece will remain as an iron piece even if it loses its magnetic power. There will not be any difference in the weight of that piece, there will not be any difference even in its constitution, there will not be any difference in its form, but It will have one fundamental difference in it, and that is, there will no magnetic power in it, the power of attraction will have gone. I told you this as an illustration. The soul is a magnetic field. The body is seen, but only the force of the soul is seen, just the effects of attraction are seen. This earth is seen but the power of its gravitation which is attracting us all the time is not seen. If the earth frees us, we cannot remain even for a moment on this earth. The greatest difficulty for the space travellers comes when their space ship leaves the 200 miles magnetic field of the earth, and enters the space where there is no gravitation. Then they can wander here and there in their spaceship like the currents of wind. If their belts are removed from their chairs, they will be just like gas filled balloons which touch the ceiling of the house. This earth is attracting us, but we do not know about it because it is not a thing which can be

seen. What is seen is the earth; what is not seen is its gravitation. What is seen is the body, what is not seen is its gravitation. What is seen is the body what is not seen are the mind and the soul. Same way, it is necessary to understand the two aspects of sex energy. What is seen are the life-biological cells, and what is not seen is their sex energy. If this fact is not understood correctly, it will be difficult to understand its further details.

Great experiments have been performed on sex energy in the country. This country has a very long history dating from pre-historic days, because we have got such statues from Harappa and Mohenjodaro which tell us about the highly developed systems of Yoga. Statues of Harappa are nearly 7000 years old. In this long history of 7000 years, many rare experiments were made on sex energy, but we go wrong in interpreting and understanding them. We run into difficulties because we take the sex energy as the biological energy. The Yogis of this country have said that sex energy can rise above from below. But the scientists say that when we dissect the body we see that even the semen particles of a yogi are lying there in the body, where they are found in the body of an ordinary man. Semen is not seen rising .above. It does not travel up, it cannot travel up. But we are not able to understand the process of the rising of that sex energy. It is not the question of semen particles but that energy which is linked with semen particles and is not seen but which can travel upwards. And when a person is having sexual intercourse, his biological particles -- semen -- leave his body and along with them, his sex energy vanishes in the sky. And sex particles travel to give birth to a new life.

Two events take place at the time of sexual intercourse -- one is biological and the other is psychic. On the biological level the semen travel in search of their opposite particles to give birth to a new life. On the psychic level (which the yoga investigates) at the time of the sexual intercourse, mental energy is released. It simply vanishes into space, and there are ways and methods of raising this mental energy. In no way can this be confused with the biological aspect of the semen travel. They have no means to reach upto sahasrar and astitva -- the highest points on the top. What goes up is the energy, the magnetic force -- when this magnetic force comes down, then the semen becomes active.

A child is born with all its sexual inheritance. A female child is born with all the cells which she is going to use in her life. A girl one day old has about three lakh particles -- very minute eggs. Out of these about two hundred at the most will take life and reach the womb. From amongst them twenty at the most become active and can fertilise. Till the age of thirteen or fourteen all this was dormant. Then when the brain is fully developed it sends down the sex energy and activates the sexual functions.

On the other hand when a woman reaches the age of forty or fifty, the biological function of sex are finished for her. It is not necessary that her psychic energy will also go down. A woman of seventy can have sexual desires but now sex has no biological meaning. Even in a man who is ninety, his sexual energy can go down from his mind to body. Though his body is not fit from the biological point

of view, his mind can still harass him thinking of sexual pleasures.

This sex energy is infinite. Mahavira has named it infinite semen -- infinite energy. In fact Mahavira got his name from this. He called it infinite veerya, not in the sense of biological energy (semen), infinite veerya means that sex energy which continuously goes down from the mind to the body, and in turn comes to the mind from the soul. These are its steps, without which it cannot go down. If the mind in the middle is torn off all connections between the soul and body it v ill be broken off. The power which I call sex energy here is the same in the Yoga and the Tantra (i.e. a religious treatise containing mystical formulas to attain supernatural powers), it is not a biological sex energy.

This sex energy can again rise above. If this sex energy begins to move upwards even in an old man, his life would become as innocent and simple as that of a small child. That old innocence will again shine in his eyes. That innocence and simplicity which are found in a child will return in his personality. Perhaps even more than that. The simplicity of a child is full of danger because it is going to pass away. Under a child's simplicity, there is a live volcano ready to burst. It will burst in a short time. But if the sex energy of an old man returns, his life will be full of innocence. This is saintliness. This innocence is saintliness.

This sex energy is directed by the mind, and is the firm resolve of the mind. It does not flow downwards without the orders of the mind. If the mind can control the flow of this sexual energy it can also control his sexual desires accordingly. If he allows it to flow more, it will increase and vice versa.

During the last twenty years in America, the maturity age of boys and girls has gone down by two years. Where earlier the girls used to be mature at the age of 13, now it happens at the age of 11. This is because the American mind has pressurized the sexual energy too much from all sides. It is the most natural course of events and circumstances. It can descend from 11 to 9, it can also go down to 7 or 5. In America everything has been turned into a sex symbol. Sex is being exploited to sell anything from cars to cigarettes with pictures of half naked women. All this has a terrible effect on the mind, it starts giving out those orders two years earlier which it should have given two years later. This is a premature order and its results are bound to be dangerous.

Earlier something quiet contrary to this used to happen In this country, we had been successful to keep young boys and girls aloof from the world of sex till the age of twenty - five. The whole framework was different. The mind had the will to control this energy. It was achieved by certain physical exercises and asanas and by the practice of certain kinds of meditation, contemplation and determination. If an individual can stop the sex energy from going down till the age of 25, he derives more pleasure, and in future he enters the world of sex and he can compare the two states very easily. He will now realise that there is a fundamental difference between the joy when he had not entered the world of sex and the joy after entering the sex world. Therefore, he who has lived a life of celibacy upto the age of 75, will begin to go towards the world of sannyas after the age of 50 years, because he has the means of comparison.

Talking about the joys of celibacy makes no sense to anybody today because people have experienced only one kind of sexual bliss. Sexlessness is not a part of his experience. The unfortunate thing about this is, once the energy has started to flow down, it becomes difficult to make it flow upwards. Tracks are made. If you upset a glass of water on the floor, the water will flow away leaving a track behind it. In the heat that water would evaporate. No water will be left on that ground. But a dried up track will remain on that place. If you again throw water on that floor there is a 99 per cent chance that the water will flow on that dried up track.

It is natural to follow the path of least resistance. There is desire to flow in that direction where there is the least amount of difficulty. When an immature mind enters the World of sex, the life energy, according to the rule of least resistance, show eagerness to flow on that path. And it experiences pain and uneasiness in the mind as long as it does not flow away. When it flows out, the mind is relaxed. It feels as if it has become light and has been freed from a burden. But once the path to take us up is obtained, then we experience this freedom constantly. It is necessary to understand three things in relation to how the mind can divert the sex energy upwards.

The first thing to understand is that anything which can go down can also go up. A scientific principle can explain this. In fact the thing which has a possibility to go down, will certainly also have the possibility to go up. The road by which we travel down can also take us up. The road is the same. Simply the direction is changed. Life expands on two dimensions. If water flows down from a mountain, it can

also be sent to the height of the mountain, because the water can be lifted up by performing contrary experiments of the rule by which it flows downwards. The sex energy goes down. It is natural. If any person wants to take it upwards, it will not be easy or natural. This will not be done naturally, it will be done by firm resolve. It will be done by man's efforts, his keen desire, his longing and labour. Man will have to labour hard in this case, because he will have to swim against the natural current. It is not at all necessary to swim if you wish to go down the river, towards the sea. All you have to do is to float keeping your hands and legs still. The river itself will take you towards the sea. But if you wish to go to the source of the river, to the place of its birth, you will have to swim, to work hard. Because now there will be a conflict with the natural flow of the river.

Those who wish to go up, lead a higher life, should understand the next point. They will need a firm resolve and the way will be full of conflicts. One can go up and the joys of the journey are beyond words. The happiness one gets on the downward journey is momentary. While flowing downwards what the sex energy brings is happiness, pleasure, while what it brings moving upwards is extreme joy. You collect energy in going up. You make a reservoir. The reservoir can be infinite. It goes on increasing everyday. When happiness begins to decrease, unhappiness begins to increase. Therefore, there is always a black shadow of unhappiness standing behind every happiness, and there is the bright world of joy progressing towards joy behind every joy. There is no shadow of unhappiness behind joy. Joy accumulates because it

increases every day, and there is the possibility of its infinite storage.

Another point I told you about is resolve and conflict. Here it will be useful to understand what resolve means and how that energy can rise up with resolve. I shall give two or three illustrations by which you can understand it fully.

The Musalmans observe Roja fast, the Jains and the Hindus and the Christians also observe fast. Yesterday a friend was asking me the meaning of observing fasts. What happens by remaining hungry? The people who started these practices were not fools. The necessity of food in a man s life is the greatest of all needs, it is the most necessary thing for survival. To get food a man can give up love, or a mother can cut her child. During the Bengal famine many mothers sold their children. A husband can kill his wife, can sell her, and a wife can throw away her husband. At the time of death when the last moment comes to save oneself, the instinct for survival is very forceful because everything can be done again, but not the saving of one's life. A woman can find a second husband, a son can be born again, but one cannot get oneself again. Therefore to get food is the greatest desire for survival.

Suppose a man is kept hungry, he will think of food all the twenty-four hours. Every small hair on his body will demand food. While awake or in a dream, he will be asking for food. Some place inside is empty. A biological gap has been created within. The body demands food and he is busy at that time in praying to God. The body is crying aloud for food, and he is praying aloud to God. In two or three day's time, the body's keen desire for food will be converted into thirst for God.

The demand of the body is for food and if the body does not yield to it and goes on determining that not food, but God is required, then within four or six days the body within will begin to cry aloud for God instead of food. A transformation has taken place. Energy which was demanding food is now demanding God. Thus the strong resolve for food is now turned towards God. This is a great transformation. Determination means transformation of powers. When the mind demands sex, when it demands the other, the opposite, a woman demands a man, and a man demands a woman, when the mind wants to flow towards the other, then we shall have to transform the flow. We shall have to adopt the opposite system, so that this yearning of the mind becomes the yearning of God of liberation. It is necessary to keep two or three things in mind.

As soon as the mind desires sexual pleasure, the body be8ins to make preparations for it. From the sex centre the ganglion begins pulsating another demand. The sex centre becomes projected outside. The science of Tantra says, if the sex centre can be made to project inwards and can be drawn within (which is known as sex-mudra), you will within two moments find that the body has ceased its demand for sex. But the demand was made and the energy for it was already awakened. It is possible to take this energy upwards. No sooner do we think about sex that our mind begins to flow towards the genital organs. One has to draw the genital organs inwards. All the doors going out from the genital organs will be closed.

When the energy has already been awakened, we should close our eyes at that time. Having closed the eyes begin to

look at the head from within, just as you see a ceiling from within a room. By constant practice you will find within a month that something from below has begun to rise up. This will be, in fact, your experience that something has started to rise above, something is going up. Some call it kundalini, some give in another name. It is necessary to pay attention to two points here. One is the muladhar and other is the upper centre sahstradhar.

Sahastradhar is our centre at the top level and muladhar is our centre at the lowest level. Muladhar is contracted inwards. The energy created in it tries to find a way out. Now we should direct our mind to the higher direction or upper direction, because that path is open. The energy of the body starts flowing towards that direction in which the mind is directed. This is a small process in the transformation. If you experiment with this, celibacy will be achieved without suppression.

This is not suppression, it is sublimation. Suppression means that the upward path -- door is not opened and the door at the lower level is being guarded by you -- is being kept under check. Then the result would be troubled madness. If the path is there for the energy to flow out, there will no suppression, but only sublimation. The energy will begin to flow above from below. Perform the experiment and grasp its meaning. This is not theoretical neither is it intellectual or scientific. This is a thing experienced by millions of people and it is an easy experiment. And when the flowers of joy and bliss begin to blossom in the upper parts of the brain, sex will begin to disappear from your life. It will go away slowly and there

will be the birth of a new energy, a new vigour, a new light and a new life.
The physiologist is not concerned with it at all. If we dissect the body, the energy which is rising up will not be seen. It is like the magnetic field. Even if you tear under the bones, it will not be found anywhere. No clue of it can be found. It is not the physical pain. It is psychic. It takes place in the mind and on the body level. But the change takes place. On the downward march of that energy, the semen particles of the body begin to flow outward. And if it does not flow downwards, the semen particles will also cease flowing outwards.
The body will be well protected but this experiment is not meant for the protection of the body. The body is limited by age and it will pass away. It will not affect the age in anyway. The great happening is the psychic energy. It is concerned with psychic energy. The individual begins to expand, to spread, to be enormous in proportion to the psychic energy he possesses. That person can announce, 'I am the Brahmin', on that day on which not a single particle of the psychic energy flows downwards. The statement, 'I am the Brahmin', is not a logical conclusion. It is an existential conclusion. It is an individual experience. When you are connected with the 'Omnipotence' (virat), you feel you are not an individual but the omnipotence. But this experience of the omnipotence is only by the preservation of that enormous (VIRAT) energy. And this preservation is impossible till the sex energy does not flow upwards.

IT IS NOW AND HERE

Life is now and here, it is in each moment, but man's mind is thinking of the past and of the future. When the thinking of this mind relates to sex, then the mind is thinking of those sexual experiences which have already taken place in the past or is imagining of those ones which will happen, are likely to happen, or of those which he is longing for. And when the mind is thus occupied -- is lost thinking of the past and the future, the physical semen particles are not destroyed but the psychic energy I talked about gets destroyed. The semen particles will certainly get destroyed in actual sexual intercourse, but the psychic energy gets destroyed even while thinking, so he who thinks of sex even in ideas or imagination, directs his energy downwards, this happens even by imagination even by thoughts. By only ruminating on those sexual pleasures he has experienced or those ones he will have not a particle of energy will be lost by the body. But this much ruminating is enough to destroy psychic energy. The mental-psychic energy is bound to be destroyed. It is the real energy.
By sexual intercourse, only some particles of the body are lost but by this mental sex, enormous mental energy is lost. If not today, tomorrow (in future) the body will be destroyed completely. The body is not worth thinking about, but the main, important question is of mental energy which remains with you in your next birth. Therefore, I said he who lives from moment to moment not thinking of the sexual pleasures of the past or of the future, really lives from moment to moment. He preserves his mental energy.
There is one more interesting thing to remember, The person who worries less about the past and the future, and worries about that which is in front of him, plunges himself

deep into it and lives in it, has less of tensions in his life. The lesser the tension, more the necessity for sex because then sex begins to work as relief. Therefore a person is as sexed as he is worried. Just as it is in modern Europe and America. Their whole life is full of sex if it is full of cares and anxieties. The necessity for sex will be far less in a life free of cares and anxieties. The person who does one thing at a time, like when he is digging a pit in his garden, he remains busy in it only, when he is eating, he is engrossed in eating, when he is sleeping, he is doing that only, does not contract himself, does not have an over-loaded mind; then the necessity for Using his energy is reduced everyday. I said this because of two reasons -- by thinking, sex energy of the mind is destroyed. Tension gets accumulated in getting engrossed with the past and future. And when tensions get accumulated, the body loses its energy. The relaxation experienced by lessening the energy, looks like rest. We think relaxation -- weariness is rest. When we lie down completely exhausted, we think we get rest.

One more point, thinking about sex is harmful than sex itself. Sex can be easy and natural but thinking about it too often is unnatural, is a perversion. After examining the experience of thousands of people, the psychoanalysts tell us that man is taking too much interest in mental sex and he does not derive any pleasure from the actual sex activity. The sex that is going on in the mind seems more interesting and colourful. If sex is thus perverted in the mind, confusion will be created within us. To think about sex is not the function of the mind. The intelligence of the person who uses his mind to do the work of sex centre becomes

depraved -- is spoilt. Gurdjieff used to say so. The intelligence is bound to get spoilt, because the functions of these two are different. It is like th s: If a person tries to take food with his ear, his ear will certainly be spoilt, and food will not reach the stomach. Both will be harassed. There is a centre for everything in man's body. The mind is not a centre of sex. The ganglion is the centre of sex. Let the ganglion do its work, and the mind Its otherwise the mind-consciousness -- will be obsessed by that work. Man looks obsessed already. He is looking at naked photos, and the ganglion has no relation at all with naked photos. It has no eyes. He is looking at naked photos and thinking about them in the mind. He is planning and dreaming of coloured pictures. All these gather together and create confusion of the centres within. The mind will begin the work of the ganglion, but the ganglion cannot do me work of the mind. The intelligence will be spoilt, the mind will be confused and shattered. Ninety per cent of the people in a lunatic asylum are there because their mind tries the functions of sex centre. If we investigate, we shall find that ninety per cent of the people who are mad, outside the lunatic asylums, are there due to the reasons of sex. If we look at their poems, their photos, their novels, their films, we shall find that they are coloured with sex. This is nothing but madness. If animals could know about us, they would laugh at the condition of man. And if they read our poems, even if they are the poems of Kalidas, they will be much puzzled and think what necessity there is, what meaning there is of these poems. If they see our pictures, even if they are by Picasso, they will fail to understand their purpose and meaning. What is the necessity of painting -- showing the

breasts of women so much? What is the purpose? Certainly man has become amd. He has become mad because he is taking the work of the sex centre from his intellect. So there is no time left for the intellect to do that work which it could have done.
The intellect can travel towards God but it is doing the work of the sex-centre. Conscience can experience the highest life, it is roaming about only in the pictures of sex. Live in the present, and let that much sex which comes for a moment come, do not be afraid of it, but remember also what I told you about the sublimation of sex, then that energy will begin its upward journey. No such blessedness is experienced in life, which is experienced in that upward journey.

PARADOX OF TOTAL ACTION

When the action is total, energy does not diminish. When I said so, I meant that action is not total when we are split, divided and in conflict. When I am split within, my action is incomplete -- not total. As for example, you met me and I embraced you. If at the time of embracing, one portion of my mind tells me, why are you doing this. This is not proper, don't do it, and at the same time, the other portion tells me, I will do it, it is very good; then I am quarrelling with two parts. I shall embrace you with one half, and I shall be trying to push you away with the other half. I am doing two contrary actions at the same time. In doing these two opposite actions, my mental energy within will be diminished, but had I embraced somebody with all my heart without any tinge of opposition in it, there is no cause

for the energy to diminish. On the contrary, this total embrace will fill me with more energy, will fill me with extra joy.

Energy is diminished in conflict. Inner conflict, inner duality causes the loss of energy. Howsoever noble the work may be, if there is conflict within, energy is bound to diminish, as you are fighting with yourself within It is like my building a house, in which I put a brick with one hand and remove it with the other hand. Thus my energy will be lost and the building will never be constructed. All of us are thus split up in self-contradictory parts. Whatever we do is confronted with an opposition outside. If we love someone we hate him also. If we make friends with someone, we make an enemy of him also. If we flatter someone, we also arrange to disrespect him from another side. Thus we are double minded all the time. Therefore, every person becomes bankrupt slowly, his inner energy diminishes. The person dies fighting against himself.

If you examine the truth in this. you will understand this fact. When you start to do any work and If you are fully engrossed in it, you will always come out more fresh and energetic. And, on the contrary, if you do that work halfheartedly, you will come out tired and shattered from that work. So, those who are able to do their work whole heartedly, like a painter totally engrossed in his painting, in preparing his picture, never pets tired. They return from their work completely refreshed and pleased. But if you employ this same painter, on a fixed salary to make pictures, then he returns home completely tired because his mind is not there in the job totally. So no sooner does a part

of our mind stand against us that our energy begins to diminish.

What I mean by a total act is not intended for one particular work, but it applies to all jobs you are doing. Do even routine jobs -- duties like eating and bathing totally. While taking a bath, only that act of bathing should be with you; your mind, at the moment, should not think or do anything else. If you are totally engaged in bathing, not only the body but your soul too will take a bath. After the bath you will realise that you have gained something. But it is possible when you are taking a bath, your legs are on the road and your mind is there in the office, and you are on the run, then the bath has no interest and joy in it. That bath will be split up -- divided activity. You simply throw water on your body and run for another activity. In finishing a job thus, you waste your energy, this happens from moment to moment, it is happening for twenty-four hours. You are Lying on the bed but you haven't slept. You can get rest only if the action of sleeping is total. You are simply Lying and dreaming. You are Lying and thinking. You are Lying and changing sides. Thousands of thoughts enter your head. You are thinking of what you did today and also of what you will do tomorrow. When this is the condition, you get up from your bed completely exhausted and weary. Even sleep will not be able to give you rest, because you are not total in that sleep.

One of the most puzzling problems of the world is about the future of sleep. It is decreasing day by day. It is going to decrease -- to disappear, because you sleep only if you sleep totally. But we are split personalities for all the twenty-four hours, how is it possible to be collected --

united -- total -- in sleep when we are split up in all other things. Night is one of the pair. Day and night. It is linked with day. We shall be in that condition in sleep at night in which we have passed the day. The next will also be the extension of today. The life becomes completely shattered. We cannot live in a normal way.

A friend was brought before me recently. Those who brought him told me that this person has tried to commit suicide five times till now. I said, he seems to be a very wonderful man, it seems he is making incomplete efforts. It is difFicult to believe that a person is still living if he had tried to commit suicide five times. Where was the need to die, to commit suicide, if you are living totally. This man has already tried to die five times. I told him, 'you should be ashamed of yourself, now don t make any more attempts. Five times is quite enough.' But what is the meaning of this -- a person who tried to commit suicide five times and failed?

Its meaning is that a portion of his personality must have been trying to save himself, and he must have attempted to die also, otherwise who can stop another person from dying? How can there be honesty in living when it is not there in dying? When there is no honesty even in dying, there cannot be any honesty in living. Life will be a total dishonesty. Therefore, I told that person he should be ashamed of himself. He should have died at the very first attempt. And he was brought before me when he tried to die for the sixth time. I told him not to try anymore, he would be much censured.

He was very surprised as he had thought that I would persuade him not to commit suicide. He told me, 'What

type of a man are you? Everyone whom I was taken to persuaded me and told me it was a very bad thing.' I said, I do not call it a bad thing, I say to do anything halfheartedly -- incomplete -- is bad. If you want to do a thing, do it totally. That man continued to stare at me for some time, then said, I do no wish to commit suicide, I also want to live but I want to live on my conditions. If they are not accepted I will commit suicide. So he wants to live and also wants to live on his own conditions. If he lives, he lives as if dead, and when he dies, he will die a miserable death all the while wishing to live. He who can not live fully, cannot die fully. He will be a shattered person.

We all belong to this category. There is not much difference in all of us. We are doing the same thing. We do not love the person whom we say we love because in the morning we think of a divorce. Then again, we seek to be pardoned by him then, in the afternoon, we regret it. Thus we beg pardon in the evening and think of divorce in the morning.

I was putting up at a house. There the husband and wife had kept their divorce application ready, only it was not signed. I had seen it with my own eyes. The husband told me many times that the situation becomes so bad that he thinks of putting his signature on it. He was fully prepared for it. I told him there is no harm if you sign it but to keep the application ready is very dangerous. Is there any meaning in calling -- claiming that woman as wife whom you are prepared to divorce? There is no meaning at all. She is still your wife. He said that this application has been kept ready for the last seven years. There is nothing new in it.

This conflict of living half-heartedly causes the wastage of energy. I shall tell you a small story to explain my point. I have heard there was a very famous swordsman in Japan. There was no one in Japan who could be compared with him in swordsmanship. The fame of his skills reached many far off countries. One day he learnt that his watchman had fallen in love with his wife. He arrested both of them. The knight told the watchman, my mind tells me to cut your throat, but you have also made love to mg wife, so it would be proper for us to fight in a duel with swords in our hands. He who is saved at the end will be the master of my wife.

The watchman said, why do you wish to play this game, you may cut my throat even without a fight -- a duel. My throat will be cut anyway because I do not know how to handle a sword, and there is hardly any other man in this world as good a swordsman as you are. Why do you make fun of me by giving me a chance to fight you with a sword? But that knight said, 'that would tarnish my fair name.' It would be said that I cut your throat without giving you an opportunity to challenge me, so take your sword and come to the field. There was no other alternative for the watchman. The poor fellow took a sword, went to the field nervously.

The whole town was gathered there. They knew that the poor fellow would be killed because it was difficult to ward off even one stroke of that knight because he was such an expert swordsman. But the whole position was reversed. It so happened that when that watchman started to fight with the sword the knight began to lose courage. He lost courage because he (the watchman) began to wield his sword in an

awkward manner. He did not know how to wield the sword. Secondly, it was found difficult to fight against him because the watchman wielded his sword in an unbelievable totality, as it was a question of life and death for him. And the fight was a play for the knight. He thought he would cut the watchman's throat in no time, but for the watchman, it was a question of life and death. He became an altogether different watchman while wielding his sword. The knight knelt before him and begged his pardon, and asked him how he was wielding the sword so nicely. It was with great difficulty that the watchman could be stopped. The watchman cut down a nearby tree with his sword. The knight turned on one side and knelt, but the energy which had been excited in the watchman did not stop working until he had cut down the tree.

Then, when he was asked what had happened to him, how he got that much energy, he replied that when death was certain, he should wield the sword totally before death. There was no escape from it. He at once became integrated for the first time in his life. He thought death was. in front of him and this was the last chance for him to do what he could do. He had neither the idea of the past nor of the future, nor of the wife, nor of his beloved. Then, gradually he even forgot how and where his hand and the sword were moving. He did not even hear the shouts of the people when they were shouting aloud.

The man had been total in his action. That knight said he learnt that day that the greatest cleverness is total action. He had acquired great skills but he was not total, because to wield a sword was an art for him. He used to think of himself as a separate entity while wielding the sword and

was all the time careful not to get hurt. Then the watchman said, there was no question for me to be saved or not to be saved, I thought of only showing you how the sword was to be wielded.

What I mean by total action is this, that this sword wielder, a complete novice, at once became an expert. Why? Because he had achieved yogic heights which means total use of energy. When a person is totally one with himself he achieves this, he becomes integrated. Then there is no division within. When such a person makes love, he only makes love, when he is angry, he is totally angry when there is an enemy in front, he thinks of him only as an enemy. When a person is busy totally in any work, he does not lose his energy. And it is very interesting to note that when a person is totally engrossed in any activity, gradually it becomes impossible for him to be angry, as the anger burns up completely, and is completely scorched out and then it is difficult for hatred to remain within.

We have anger in us as long as we do all our activities halfheartedly. When our actions become total, power of love blooms in our life. When our actions are total, prayers become our longing of life. The day on which the mission of our entire life is over. God alone remains a sacred hymn, a truth for us. When that integration -- that oneness -- is produced within, we also see integration -- oneness outside. As long as there is duality within, there is duality outside too.

I have heard a story. Jesus was passing through a town. It was night, and a man in the cemetery was beating his ,chest, and was scratching his body with stones and bleeding. Jesus approached that man and asked why he was

doing that. The man replied, I am only doing what the whole world is doing, and again began to scratch. Blood was flowing out. He was beating his head Jesus asked, what is your name, O mad man. The man replied, my name is Legion. I do not have one name. I have thousands of names.

Jesus used to tell this story often, that one man told me he had a thousand names, because I am a thousand persons, I am not one person. There are a thousands of persons within us also. We also have a thousand names. Someone is trying to protect himself, another wishes to beat someone, the third wishes to make love, and the fourth wishes to murder someone, another wishes to live, another wishes to construct a stone structure on his tomb, another is entering God's temple. Someone tells within us, everything is falsehood, everything is untrue, there is no such person as God. On one side, our one personality is ringing the bell of the temple and at the same time another personality is laughing at it within, and is asking himself, what is this mad thing you are doing? Nothing will be achieved by ringing that bell. Another personality is turning the beads of a mala and at the same time, is running a shop within himself. That person was right when he said my name is Legion. I have a thousand names. What name shall I give you? I am not one person. I am a thousand different persons. Possessing a thousand names within us causes destruction -- fritters away of our energy. If those thousand people become one, an integrated person, our energy will be preserved. Whatever you do, do it totally, with all your heart. And when the work is over, something within you will begin to get accumulated, to be integrated.

Gurdjieff used to say totality is crystallization. When a person does any activity totally, many things within him get crystallized. That crystallization -- that integration gives birth to individuality. It is the birth of Man. I explained this with the intention that you should experiment with it, should understand it, should check it so that it can be clearly fixed in your mind.

FOOD AND SUBLIMATION OF SEX ENERGY

The word aahar has a very deep connotation. It is deeper in meaning than diet. Let us first understand the word aahar, than we shall talk a little more on it.
Food is whatever we take in from outside. If we look at a beautiful flower with our eyes, the activity is food. Eyes are taking the food of beauty. When we hear with ears, we are eating music as food. Ears are eating noises as food. The hand is eating the food of touch when it touches somebody's body. The smell of something touches the nose, then the nose is eating its food. Thus the whole body is taking food, every small hair is taking breath in, is coming in contact with some other object. Our whole body is a food-machine. All our organs are doing the work of taking the outer world within us. But only food we eat is understood as aahar by us, this is our mistaken view.
It is necessary to understand the entire field of food for the sublimation of sex energy, because it is possible the food you have eaten may help in raising the sex energy up instead of pushing it down. But eyes may have seen such scenes or ears may have heard such noises, or the body may have touched such objects which may push the sex energy

downwards, so it is necessary to examine all the sides of food, to see the meaning of food from all points of view. We take food with eyes, nose, mouth, with a touch of even the minutest hair on our body. We are eating for all the twenty-four hours. Many things from the outside world are entering within us, and there will be some results of the things that have entered. Naturally what we are accumulating in our body does some activity. If a person has taken wine, his individuality will change, his whole personality will be in a swoon. He will do that activity which is possible in a swoon. Whatever we eat will positively produce results. Its results will continue to come.
The renowned musician of India, Pandit Omkar Nath had gone to Italy, where he was invited to a dinner by Mussolini, who was then in power there. When they were having their dinner Mussolini asked Omkar Nath if it was true that when Krishna played his flute people almost went mad and flocked around him. He found it hard to believe that even deer came out to listen to the music and the peacocks danced.
Pandit Omkar Nath replied, I am not Krishna so I cannot play upon the flute, but I know a little about the elements of music, so I shall show this to you by an experiment. Mussolini said, it would do. But there were no musical instruments in the dining hall. Only spoons and forks were there. Omkar Nath took a spoon and a fork and began to play on china vessels. Mussolini has written in his autobiography that he became unconscious in a few moments. My head began to droop often and fall on the table, and he continued to play so vehemently that my head began to rise and fall to the rhythm. My head began to

bleed and cried out for the music to stop. I was unable to stop my head making rhythmical movements. Then that musician stopped playing. Mussolini declared that he had no idea that music would produce such an effect within him that he could not stop his head movements. He has said in his autobiography, 'My body was out of my control, I could not control my head, and I felt I would die now. The greater the effort on my part, the greater was the dashing of my head on the table.' Omkar Nath said it was nothing. It is not proper for me to give any opinion on Krishna, but if this is possible, that also is possible.

Islam banned music, not because it necessarily pushes the sex energy downward, but because 99 per cent of the types of music prevalent then was such that it took sex energy downward. There is hardly one per cent of music saved in this world which can take the sex energy upwards. Even that one per cent is being lost, and there does not seem a way to save it. The dancing of the sufi saints is like that. It sends the on-lookers into meditation. Gurdjieff organized a company of sufi saints, experts in Mendicant dance, and wandered all over Europe and America with that company and asked people simply to see the dance and not to do anything. It was a band of thirty persons. They used to dance before a crowd which used to go into meditation on simply seeing their movements. The movements used to enter their hearts and corresponding movements were produced within their bodies. Whatever was seen outside produced corresponding shapes within and they begin to roll all over. The rhythm -- the gait and the sound -- which the dancing saints create, becomes the rhythm, gait and sound of the onlookers slowly and slowly. A certain dance

begins within and a transformation in their energy takes place.

The objects we see with the eyes, the sound we hear with the ears, the things we taste with the mouth, the smell we take with the nose, are all interrelated. We had hung bells in temples. Every bell has no special meaning. Some special bells can be of use. The Tibetans have a special kind of bell, which, some of you might have seen. It is not like a hanging bell. It is like a vessel. And a short round stick is to be turned round and round in it and then to be struck to produce a sound. It is like a bucket which is struck with a short round stick. After the stroke is made with the stick on the bell, a peculiar sound is produced. A humming sound is heard -- 'Om Mani Padme Hoo'.

This complete Tibetan Mantra comes out from it. This Mantra-slogan continues to hum in the temple. There is some meaning behind it. This Mantra goes within our body and excites some wheels in our body and the power of those wheels begin to rise up. The word 'Om' and its humming are meant to take energy upwards. Not only 'Om' but the 'Amin' of the Musalmans, and the 'Amen' of the Christians are the forms of 'Om'. The English words omniscient, omnipresent and omnipotence are derived from 'Om'. Omniscient means one who has seen the 'Om'. The 'Om' means a very huge Brahma. Omnipresent means one who is with 'Om', Omnipotent means when one who becomes as powerful as 'Om'. He is now full with the seed of energy like God. This word 'Om' has A, U and M, has three fundamental sounds in it. If these sounds are systematically repeated, hummed they seem to raise the energy upward. There are sounds opposite to these which,

if they strike, make the energy go down. So if you see the twist dance, you will find within a short time that twisting begins within you. Some energy begins to swerve within you.

All the advanced systems of dancing and music in the modern world are exploiting the sex instinct of man, so the question aahar -- 'food' is very important. The 'food' we take will produce results positively, we cannot be spared from its results, because our entire life-machinery is psycho-chemical. Those chemicals are working all the time. There will be results of what we eat, of what we drink. There are certain types of food which make man more sexual.

There is a special kind of jelly in honeycombs. You perhaps know that there is only one queen-bee among the bees which alone lays eggs, all others are she-bees and work only as labourers. There is nothing like sex in their lives. Many experiments were undertaken to study why there was no sex-life in these bees. After all they are females, and they possess a complete sex-machinery and yet there is no sex in them. The wonderful result which was found out was this that only the queen-bee eats the jelly which is collected by bees. All the rest get it for only three days after their birth, after that they don't get it. The whole mystery is in that jelly.

Many crazy people made experiments with i for rejuvenation. People prepared creams from that jelly so that lakhs of women may use it, apply the cream on their faces to make them beautiful. That jelly contains special vitamins, and it produces extraordinary sexuality. It is difficult to estimate the sexuality of that queen-bee. She

gives birth to two thousand eggs everyday and continues to do so everyday. So much sexuality is produced in her by the jelly.

We now know that the discovery of hormones has clearly proved that if female hormones be injected in a male, his body will be transformed in a few days. And if male hormones be injected in a female body, her female body will be transformed into a male body in a few days. Some women begin to get moustaches ordinarily between forty-five and fifty years of age. The reason for this is that the female hormones become less and the male hormones, lying in the body begin to assert itself, so a moustache begins to appear After fifty years of age women's voice begins to be like that of men. The only reason for this is that the ratio between male hormones and female hormones is broken. Female hormones decreased and male hormones increased in their ratio, so the change in voice was caused. All these are chemical matters and changes much of which depends on the kind of food we eat. If the food we take contains intoxicating ingredients or ingredients that cause unconsciousness, they will cause the body energy and sex energy to flow downward. If there are stimulants activisers in the food, they will cause sex energy to flow downwards. And if there are tranquilizers in our food, they shall tranquilize the mind, they will help the energy to travel upwards. This is a very important subject, so we should understand its principles. We should always avoid that food which contains intoxicating ingredients, or that which cause unconsciousness or drunkenness, or makes our body and mind heavy. The food, we take should be the kind which cannot make our body heavy or excited, produce

drunkenness or unconsciousness, or makes one lazy or sleepy. Such food is helpful for a sadhak -- a devotee of religious path -- and makes a way for his upward journey. If the food is of an opposite kind, the Sadhak's upward journey would become difficult. Even by taking wrong food, a Sadhak can go on to his upward journey but there would be meaningless hardships in his way.

When I talk about food, this point should be borne in mind, a Sadhak who wishes to raise his sex energy would not read everything, would not see everything, would not hear everything which is exciting and intoxicating. He would consider that music worthless which is exciting and that music useful, meaningful which is soothing. Films which you see are generally exciting, they raise every minute hair of the body. Then you are eating wrong food. Detective stories, stories full of murders and blood are all exciting. If you observe the audience in a film you will notice all the people tense in their seats, they almost stop breathing when they see some exciting scene on the screen. And when that exciting scene is over, they will again relax in their seats. It would be as easy for the sex energy to flow downwards as a person sits erect leaving his relaxing position. But we see everything while walking on the road without caring for them. It is neither necessary nor proper for any one to see everything or to read everything. A person has to make a choice every time, every moment. He should take that in which he can raise his life. And even if he wants to degrade his life, let him do it after thinking over it consciously. But we fritter here and there like blind people. We throw one hand up and the other down. In the morning we go to a church and in the evening visit a theatre. We ring the

church bell in the morning and then go to a night club to see a dance. Thus we divide our life with our own hands. Thus we stretch our life at both ends. The result is we reach nowhere.

There should be a firm decision in life. If you wish to lower yourself, do go and return after touching the bottom. But then also, there should be some order, some effort. Then give up talking about the upward journey.

Then don't look at the church even mistakenly, and don't turn your steps to a temple, don't have anything to do with the Gita, save yourself from the Sadhus, forget that they are in this world, forget about Buddha, Mahavira or Krishna, because they are not the right sort of people. They will be hurdles in your way. You want to go to hell, so catch your train and Stick to it vigorously.

But man is very strange, he keeps one leg on the train to hell and the other on the train to heaven. And he reaches nowhere. This whole life becomes a drudgery, a burden for him. He drags his life from one place to another. Man is such a bullock-cart where bullocks are yoked at both the ends. They pull in opposite directions. Sometimes one bullock pulls towards the heaven's side and then he becomes sorry that he missed the hell. Let me pull a little towards that side. Then he goes a little towards hell and again repents that he might miss heaven.

Thus the whole life is wasted and he reaches nowhere. In the end the structure of the cart gets loosened and the bullocks die. Then again a new birth, a new world, a new life, and we begin the same course of life due to our old habits. So decide first where you wish to go, what you wish to be, what you wish to achieve, what is your aim, what is

your direction, what is your decision. And then begin to act accordingly. Change your eyes, ears, mouth hands and everything else. Then make such contacts which lead you to God. Listen to that which thrills your heart and raises it upwards. Eat that which lifts life to a higher level and makes you light. Only see that which becomes a guide, a lamp in your eyes and removes darkness from your path. Then everything will change.

We use certain kinds of frangrance in the temples, because when a person is deep in meditation, he is filled with the same fragrance and it enhances his experience.

Yesterday a friend asked why I selected red ochre coloured clothes for sannyas. There is a reason for it. As the mind goes on becoming quiet, the light within the heart begins to expand. It is of a red ochre colour. The red ochre coloured clothes continue to excite the colour within, this is the purpose of selecting this colour. While rising, putting on clothes, sitting, sleeping etc. the sannyasi sees the colour, so it is likely that the dormant colour within him may get excited and he may experience a new sunrise in his meditation. It is like the spreading of reddishness as soon as the sun rises.

The whole eastern side becomes reddish though the sun has not yet come up. Birds have begun to sing songs the morning cool breeze begins to blow on all sides. Such a phenomenon takes place within him in meditation at a certain fortunate moment. Seeing that colour within, somebody had selected this colour for sannyasis for life outside. Other colours are also selected, they are those seen within. They are selected for certain reasons. The Musalman Fakirs selected green colour because that colour

is also seen within. The Buddhists had selected yellow colour. That colour is also seen within. Once the Theosophical Society searched for a shade of indigo which Colonel Alcot saw while he was meditating, to find out that colour he sent out agents to various markets of the world, because Colonel Alcot wanted that colour for the use of Sadhakas. Many shades of indigo were available but Alcot rejected them all. At last, after two Or three years of further attempts they got one colour from a market in Italy which was approved by Alcot.
On seeing that colour, which Alcot had seen, vibrations of excitement can be produced within another's heart also. The red ochre is the colour of sunrise and that colour spreads within when life within is awukened. On the upward journey we have even to select the right colour, sound, smell, taste, touch etc. We are all confused because we make unrestricted and incoherent selections, which are like boarding broken boats, so that life is frittered away and we reach nowhere.

The Perennial Path: The Art of Living

Chapter #7
Chapter title: Tantric path to super energy
15 November 1970 am in

Tantra is a philosophy of nonduality. It accepts life in its totality -- even the wicked, the inauspicious, the darkness. Tantra accepts them not with a view to treat darkness as darkness or to treat bad as bad or to treat inauspicious as

inauspicious, but because there is a possibility of transforming inauspicious into auspicious. There can be light by cleansing darkness. What we call matter is in its deepest sense, nothing else but God? Tantra is nonduality. It is the acceptance of that One only. That which is bad is also one form of that One. That which is inauspicious is also a form of that One. There is no condemnation of anything in Tantra.

G.M.S. Torrel has written one book, GRADES OF SIGNIFICANCE which means steps of greatness. According to Tantra, differences that are found in life, are the differences in the importance of steps. Even the first step is a part of the final step. If the first step is removed, there are no means to reach the last step of the temple. The ugly roots hidden in the ground are the life-giving source of the flowers blooming in the sky. If these ugly roots hidden in darkness are cut, there is no possibility of those flowers blooming in the sky. The unshapely stones buried in the foundation of the temple, take care of the golden-pitcher at the top of the temple. If they are removed, the golden-pitcher would fall down.

Tantra accepts life in its totality. So, it is necessary to understand this thing first, because Tantra has developed the science of transforming sex energy on this principle. According to Tantra, sex energy is the earthly, material form of its divine form. Sex energy is the first step to attain the Brahma. It doesn't mean that the Tantra wants man to be immersed in sex energy. It means that we have to start our upward journey from where we stand. And if the land where we are standing is not linked with that land where we wish to reach, then there is no meaning in the journey.

Man is standing in sex energy. He is there all the time. The place form where we are born from nature, is the centre of sex. Nature has made us stand there. Any journey shall have to start from this centre. And we can start our journey from this centre on either side. One is that which is generally tried by people but are not able to accomplish ever. This is that position with which we begin to fight. We become enemies of that place where we are standing, that is, we become enemies of ourselves, and divide ourselves in two parts. One part is that which we censure, which in fact, is ourselves. And the other is that part which we admire, and which we are not at the moment, but the one we wish to be. And when an individual divides himself thus in two parts, it should be understood that he is that which he is rejecting and he is not that which he is accepting. His whole life will now enter a very absurd conflict. He will wish to believe what he is not, and will reject what he is. Such persons can only be confused and agitated. Tantra says there is such an inner conflict in man's life.
If a person wants to attain Brahmacharya -- celibacy he cannot get to it by fighting against it. Tantra declares we cannot reach anywhere by fighting against ourselves. What will we fight? Whom will we fight with? We are one whole -- undivided entity. To fight means to divide ourselves into two parts. In this manner an individual will be torn and divided into two parts. A split personality will be created. Thus many parts will lie scattered within us. Tantra proclaims that even sex is to be transformed. Celibacy is the power of sex and it is to be taken to celibacy. That same power of sex which runs towards others, is to be taken to self. That same power of sex which desires the company of

another, is to be made anxious to reach the depths of the self. That power of sex which is after low kind of happiness is to be turned towards virat, the gigantic -- towards endless Bliss -- the Eternal -- the Salvation liberation. This point of view of Tantra I call the nonduality.

The dualistic nature of conflict is always fighting itself The boy fights the Atman, God against nature and sex is pitched in against meditation. This state can never see the truth. Tantric view is that this fighting is meaningless. What is really required is transformation. This is in total agreement with the fundamental principles of modern science which states that energy cannot be destroyed. We can only transform that which is hidden in any particle -- give it another form, shape, life etc. But whatever energy it has, cannot be destroyed.

We can see the same thing this way too -- Nothing is created and nothing is destroyed. It is like a seed that transforms into a tree. The seed is never destroyed only its hidden energy transforms and grows into a tree. The tree dies after some time but leaves behind thousands of seeds with potential energies. The seed is not destroyed, it is transformed, because there is a tree now where there was a seed formerly. Celibacy does not mean the destruction of sex, now celibacy is there where there was sex yesterday. Where the nausea of sex energy was running out yesterday, there the same energy is transformed today into celibacy and is running within. The energy which had an outward flow till yesterday, has an inward flow today. The energy which was running from the centre to the circumference, is now running from the circumference to the centre. But it is

the same energy. It is not destroyed. Tantra has proclaimed this much before the modern science could understand it. Tantra says, never commit the folly of destroying energy, otherwise you yourself will be shattered, frittered away and you will not be able to destroy the energy. Therefore those who fight against sex cannot attain celibacy, they pervert themselves instead. Really speaking, we know neither to keep enmity nor friendship. We do not know how to stand between the two. Either we make friends like a mad man or make enemies like a mad man. But our madness remains for ever. We are never able to look at the subject from a detached, neutral point of view.

Tantra says, the first principle is to look at sex from a detached point of view. Do not consider sex as a friend or a foe; consider it as a thing to be enjoyed and not as a thing to be renounced or to be given up. Consider sex as a pure energy. Friendship and enmity are two points of view, they are not facts. The only fact is that it is energy which goes on flowing and spreading outwards, which demands another person, which demands an opposite. No sooner do you look at it as energy than your whole view-point is changed; because then you are neither anxious to enjoy it nor to renounce it. One who is anxious to give it up is a defeated exhausted and a harassed pleasure seeker. He is certainly a pleasure lover who now talks of renunciation. But it is not certain how long a person nauseated with pleasure can maintain his renunciation. One who is fed up with pleasure will also be fed up with renunciation. How can you save yourself from renunciation if you are fed up with pleasure? Renunciation is the other side of that same pleasure, it is like the other side of the coin. If you are fed

up with one side, you will certainly be fed up with the other. It is essential to understand this point clearly because it is absolutely necessary to understand the transformation of sex energy.

The sex activity has two sides, as every other activity has two sides. For example, if you are hungry, you are anxious to eat, you may risk your life to get food. When you have taken your food, you completely forget about it. And if you have eaten more than necessary, you have to vomit the food cut for which you had become mad. A kind of disgust and a loathsome feeling is created in you for that very food for which you were prepared to risk everything. Every feeling of the mind has two sides -- hunger and thirst -- the condition of thirst and the condition to satisfy the thirst. Similarly when sex desire demands satisfaction, man becomes confused and runs after it like a mad person. Then sex takes the person to a climax, where energy is simply consumed, and the person returns and sinks into a deep pit of dejection. And now in that pit of dejection he is thinking Or the disadvantages of sexual pleasure.

It is difficult to meet a sex-lover who does not think of renouncing sexual pleasures after enjoying them. The idea to give it up is due to the repentance resulting from sexual enjoyment. Renouncing is misery due to the waste of energy. All sex seekers, after satisfying the urge, experience feelings of renunciation, dejection, disregard and hatred. When the husband turns his back towards his wife and goes to sleep, that act of turning the back is very significant. The wife understands the implication of this. She always weeps behind the back because she thinks this man was mad a moment before and now the same person

has turned his back. This person is now so dejected, exhausted and harassed that, it seems, he is not going to indulge in it again. In about twenty-four hours or forty-eight hours according to his strength and age, the person is again seized by that sex desire, again his mind will be ready for sexual pleasure and he will totally forget the past repentance.

Renunciation and pleasure are two sides of one coin. Every person is moving to and fro in the pendulum of renunciation and pleasure during the twenty-four hours. Some people stick to pleasure only and pass their time in seeking it. And some others hold to the other side of the coin, namely, repentance and take shelter in ashramas. So a person who has run away to an ashrama or a monastery will experience everyday the rising of sex currents in his mind. The demand will continue to come from the other side which is supposed to be given up but which is, in fact, only suppressed. It is possible to link both the sides of the coin, as it is never possible to give up one side entirely. At the most we can lower one side and raise the other. Both sides of the coin remain in the hand.

The person who renounces always experiences the attraction of pleasures and so always speaks against or criticizes it. He is not trying to convince you, but is trying to console himself. The hermits have really abused and criticized pleasure -- sexual pleasure. There must be the attraction for pleasures in his mind, otherwise there is no reason for abuses of this kind. If he had sincerely given up pleasure he would not find any interest in abusing it.

Why does the pleasure-seeker praise? He praises in order to remove his sorrow and repentance. He is trying to persuade

himself that repentance has no meaning. He believes that it was a momentary weakness, there was attraction, there is heaven. He is admiring pleasures with a view to wash out his regrets and so sings false praises. Praising is never true. In contrast to this, the hermit is denouncing pleasures. He is trying to falsify the memories of happiness derived at the moment of enjoying sexual pleasure. He says to himself, this is all false, it is absolutely hell. The mind gives him memories of heaven and calls them hell, thus he tries to destroy those memories, but both are trying suppression. The pleasure seeker is suppressing renunciation and the recluse is suppressing pleasure. Both these are suppressive minds. The is important to bear in mind.

Generally we call a recluse a man who suppresses himself but we do not call a pleasure seeker the same. This is a mistaken view. The recluse also practises suppression he suppresses pleasures. The pleasure seeker also does so, he suppresses his repentances, his renunciations. Both are suppressed. Tantra teaches us not to suppress but to observe, to know and to recognize. Save yourself from the duality of both of them. This duality is false.

Neither admire nor censure, because if you admire now, you are sure to censure after some time. The circle of admiration followed by censure and censure followed by admiration is revolving round and round just as day is followed by night and night is followed by day. Tantra says, to understand its meaninglessness and see that the energy is neutral. It is neither good nor bad. It is neither worth renunciation nor enjoyment. If a person, saving himself from this duality, can see his life energy, what would be the result?

According to Tantra when a person sees life energy just as energy without any valuation, without any estimate, it stops at once. It neither moves forward nor does it go backward. Only we cause it move. By admiration, we push it outward and by censure we take it inward. We have seen the pendulum of a clock moving to and fro, but you may not have thought of the principle that while going towards the left side, the pendulum gains the energy-power to go to the right, and when it moves towards the right, it is accumulating energy to go to the left. This is how it moves to and fro. When you are praising and complimenting your sex energy, you are also at the same time preparing yourself to censure it and when you are censuring it, you are preparing yourself to admire it. This idea of reverse effect will not be comprehended all at once. It is called the Law of Reverse Effect. Opposite kinds of energy are getting collected in man's mind.

A Jewish saint Hasid has written a book. It was a revolutionary book, so the orthodox jews were dead set against it. Hasid gave the book to one of his devotees and asked him to give the book as a gift to the most religious man among the jews. That devotee was very confused. He said, 'I don't know, how he would react.' Hasid told him not to react to what the religious man said or did but just observe him and see how he behaves. He should only be a witness so that he could bring back the correct information. The devotee went there as a witness. It was evening and the Rabbi was sitting in his garden with his wife. The devotee gave the book and said, Saint Hasid has sent this gift for you. On hearing the name, Rabbi lifted the book and threw lit away angrily and asked him to keep it away from his

house. For a moment the devotee felt something should be done, something should be said, but he was asked not to see his behaviour, not to react, but only to observe as a witness. He just stood there. Then the Rabbi's wife said, 'Why be angry, there are thousands of books on the racks keep this also there and if you wish to throw it away, do it after some time. There is no necessity of hurting this man's feelings so much.' The devotee wanted to thank the wife of the Rabbi, but again he remembered he was sent there merely as a witness. It was not proper for him to do anything. He went on watching.

After some time he asked if he could go. Both the Rabbi and his wife said, you have said nothing at all. He replies, I am sent here merely as a witness. I have to report what has happened here. But before I go away I would certainly like to tell you that this is the first occasion in my life in which I acted as a mere witness, and this is also the first occasion in my life when I am laughing at my whole life. Alas! I wish I had been such a witness throughout my life. Then he returned. Then he was asked by Hasid about what had taken place at the Rabbi's house. He described what he had seen. The saint Hasid asked, 'Did you not react in any way?' The devotee replied in the negative. Then Hasid asked, 'What do you think about this now? What would have happened if you had reacted at that time?' He said, 'If I had reacted then, I would have considered him an enemy and his wife a friend. But as I have behaved as a witness, I can now tell that there is a possibility of the Rabbi becoming a friend, if not today, tomorrow (in future), but I have no hope about his wife becoming a friend. Hasid asked the reason. The devotee said, Rabbi threw away the book so

angrily and violently that he shall have to read the book because he will repent, if not now, in the very near future. But his wife said with a very cool mind, 'keep it in the library, there are thousands of other books, this will also lie there.' So there is no hope of her reading it. So I can say that his wife is certainly our enemy. Rabbi can become a friend. Hasid began to laugh and said, you have understood the principle of the pendulum of the clock.

According to Tantra we have to understand sex energy as the sole witness And when a person becomes a witness, energy neither goes out nor goes within, it stops, it becomes steady. No sooner docs it become steady than transformation take place. I shall tell you about another very interesting principle.

Nothing remains still in this world. Nothing can remain motionless in this world. Everything in this world will either go out or come within, it will either go forward or go backward. There is no motionlessness in this world, nothing can remain still here. If energy becomes still, goes neither in nor out, then for a moment it would appear that energy has become still and its outward flow has stopped. Be a witness thus and you will find that energy has started to flow within. Energy is a living thing, it cannot be stopped, it shall certainly go somewhere. If it does not flow downwards, it will flow upwards.

Tantra says man has to make an effort to take it out, but to take ;t within man has to be effortless. One has to make many efforts to take it out because it is unnatural to be in, while no effort is necessary to take it within. There is only one way to take it within and that is, to give up the efforts which take it outwards. But both the pleasure seeker and

the renouncer fight against it outside. One pushes energy outward, the other draws it within. He pushes it out as much as he draws it within. Energy tries to go within as much as it is pushed out. Just as a ball dashed against a wall returns to you, similarly our conflict with energy leads us to absurdities.

Tantra says, standstill, be a witness, observe but don't take a decision, don't comment, don't take sides, no praise, no censure. Standstill. Observe it once only. And as soon as you standstill for a moment, you will immediately know the next moment that it has started to flow within.

The flow out means to flow downwards. And to flow within means to flow upwards. In this inner journey, the words 'within and upward' are synonymous. Similarly, the words 'out and downward' are synonymous in this sadhana. As soon as energy hows within, inner sexual intercourse begins which is a unique subject in the wonderous art of Tantra. One is called sambhog when a person practices with another person, it is a sexual pleasure which is a relation established with one's opposite sex.

But when the journey begins within, a relation is established with one's own inner centres. When one ganglion comes in contact with another ganglion, sexual intercourse takes p(ace. They are two circles. But when the ganglion begins to flow towards the higher circle, two circles meet again but it is a meeting of inner circles. And the inner sexual union begins. There are seven such circles, and as energy reaches to each circle, one experiences joy and deeper joy till it reaches its climax at the seventh and the highest circle and explodes. Then this energy is one with the highest -- brahma.

Tantra calls this 'The great happiness, joy' because it is not right to call it only happiness or joy. What is called 'happiness' is that which we have experienced by meeting the other, even though we can never meet the other. Separation takes place as soon as we meet the other satisfactorily. Tearing off begins when the meeting is not complete. Energies separate as soon as the meeting takes place. Therefore, there is only a desire to meet the other, but the meeting does not take place. Soon as it takes place it ends. But in the 'inner happening', there is no question of breaking -- ending. The meeting is very deep, it gets to be permanent. This flow of 'The great happiness' is the transformation of sex-energy.

So it is necessary to be a witness. There should neither be feelings of friendship nor enmity, towards sex. Only a natural feeling. It is necessary to be expectant and patient at this natural moment -- this moment of standing still. Because the experience of sexual intercourse in our life is momentary. It is the experience of a thousandth part of a moment. Before that moment is over the mind comes back in revolt -- in repulsion. So, at that moment when you are standing still, the mind has a tendency to return to its old habits. When the energy begins to flow towards the centres within the mind breaks away from its old habits. Now every moment is lengthened but if the mind returns to its old habits of momentary pleasure it will be pulled back, that is why it is most essential to have patience. Standstill and go deeper and deeper within. This important experience is like death and one is often afraid and nervous. Sexual intercourse has a deep relation with death. If you go deep you will see that sex and death are similar. A bit in a

man also dies during each sexual intercourse. His life energy gets diminished. If we examine the lives of some animals, it is very surprising to find that some animals die at the end of the sexual intercourse. We shall also and by studying some of the animals that there is not much difference between the animal and human sex behaviour. The only difference is the time-gap. The African spider eats its mate while mating. But that does not stop the spider from being aggressive and lose energy due to her passivity. More energy is lost in aggressiveness. Man begins first, he commits aggression. Woman does not commit aggression. She receives it only. It should be said, she simply defends herself, she protects herself.

Her energy decreases less proportionately than that of a man. Pleasure to an extent lies in losing energy. Therefore, a woman does not get as much pleasure as a man gets. According to the statistics of a survey conducted by some woman over a period of ten years 70 percent of women never experience the climax in a sexual intercourse. Children are born but it is difficult for women to get the experience of the falling out of sex energy. I said that both lose energy; but that does not mean that someone can become strong by suppressing his energy forcibly. If energy is suppressed forcibly, energy is lost in the act of suppression. That suppressed energy will find a release sooner or later. It will flow out in dreams and is wasted. Suppressed energy perverts and creates more difficulties.

I am not advocating suppression. I am only telling you there are other ways of channelizing this energy. If you can see that way once, you will realize how much energy you have lost because you have no idea about its positive

achievements. We can make comparisons only when we know about it.

As long as you have not known the direction of profit, how can yon compare? What is your account? What is your standard of measurement? You have suffered only loss in your life. You have no means to compare. Comparison will begin on that day when sex energy begins to nOw towards the direction of profit upwards. To measure this loss, there should be something on the plus side of the balance. All experiences in life are relative. Therefore grasp my point of view when you experience even a particle of profit in your life. Otherwise how can you realize what you have lost. If you got a little more happiness even for a moment in your period of loss, you feel you have gained and if you have got less happiness even for a moment in your period of loss you feel you have lost.

If you experience longevity in any sexual intercourse, friendship while entertaining enmity with it.

On the one hand we abuse sex and on the other we go on enjoying it. Thus that pendulum goes on moving. He who wishes to raise sex energy up, should know that sex energy is also the energy of God, therefore both censure and enjoyment are meaningless. To know it is meaningful and fruitful. To keep it living is fruitful. As soon as sex energy begins to run within, the emptiness which is experienced within, is filled in -- there comes fulfilment. An individual can then say now I am completely full, there is no emptiness within.

DOES SEX SAP ENERGY?

Common beliefs are only what is known from the empirical experience. We believe in a thing as we wish to believe in it. Whatever we wish to believe in is manufactured as truth. Man is less rational but more rationalising. It is not that he thinks with great intelligence, but the fact is he gives a shape of intelligence to that which he thinks about. It is easier to do so. We wish to run away from knowing rightly about sexual intercourse, sex, sex-energy and rationalise them to suit our view. When we like it we call it healthy and do the opposite when we want to reject it.

Man has always adopted different views of the same thing at different times. What was dead till yesterday is made alive today.

Intelligent people of every age always support the common belief to be recognized as intelligent. Common belief is the belief to satisfy -- to persuade the mind into believing. It is a medical fact too and not very difficult to understand. During the intercourse, breathing is faster, the blood pressure increases and there is exhaustion at the end of it. He has to wait till his energies are restored to do it again, normally after twenty-four to forty-eight hours.

It is necessary to grasp what I say when I tell you that both man and woman lose their energy. Regarding this there is some misunderstanding about women because women are of passive sex. She also loses energy but she is not mating. Similarly, man diso dies bit by bit during the sexual intercourse believing like the spider that it is not happening to him.

Every man thinks that he is an exception. When a person dies on a road, it does not strike us, we shall also die one day. We simply say, the poor man died. It does not strike

us, we also are 'that poor'. The death of that man should be a warning to us. The relationship -- sex and death -- is very deep. So the repentance which one experiences at the end of an intercourse, is, really speaking, the repentance of death to a certain extent. Man dies to a small extent. Now he is not that which he was before the intercourse. Something is lost, something is annihilated, something is broken off The life energy is weakened. That is why when energy reaches the inner circles or the first circle for the first time, one is very much afraid and feels as if he is dying. Even so in the depths of meditation one is troubled by the fear of death. One feels he is dying, but should be prepared to overcome it at that time. When you welcome death it becomes as pleasing as the sexual intercourse. You should similarly be ready to meet death at the first moment of inner sexual intercourse. He who is ready to die at that moment, at once realizes that he is entering the region of nectar.

In the outer world, each sexual intercourse leads to death In the inner world each sexual intercourse leads to nectar. It is that which Kabir is preaching to the Sadhus. The rain of nectar is coming from the palate. The inner sexual union is like the birth of a child, but it is not borne by two partners it is like giving a new birth to oneself. This person is what we describe as twice born -- he who has achieved a new birth by bringing his life energy to the inner circles.

All the births in the outer world are followed by death, and all the inner births are followed by nectar. If this process, described in the Tantra is understood properly, it is not at all difficult to take sex energy to celibacy. But it is difficult to fully comprehend this point of view of the Tantra,

because there is a feeling of enmity towards sex energy deep within all of us. We do not become enemies by having feelings of enmity. On the contrary, we enter into deep you think you are benefited, and, on the contrary, if you do not experience longevity in a sexual intercourse, you think you have lost. We make comparisons between these two. But when the energy rises up for the first time in life, then, you realise, all the harm done, not only in this birth but in endless births of the past. We cannot have this experience till we have got the experience of the opposite. There is loss of energy after the intercourse, but the body is like a machine and replaces the lost energy.

A small experiment was performed at California University in the USA. Thirty young men were starved for thirty days. After three days, their sex attraction and sex appeal began to die out. One psychologist saw that magazines showing naked photographs were lying idle now. After seven days, the photographs were kept in front of them but they did not look at them. After ten days they wanted to discuss sex with them. They were just not interested. After fifteen days they lost all interest in sex. All sorts of stimulants were given to them but they sat there as if they had no concern with all those things What has happened? In fact, the body does not supply any energy. There is now no interest in the mind. It was only after three days of their taking food that they showed interest in sex.

The body does not die by fasting but the energy decreases. The body returns the energy to you within twenty-four hours. So you feel that nothing is wasted. These are all biological functions of life but life goes beyond all those routines. We can move higher only after we break out of

this vicious circle and stop wasting our energy in these circles. We get to know about it after we have experienced the positive aspects of this energy.

VIOLENCE AND SEXUAL DESIRE

It is impossible to have a sexual intercourse without violence even if Mahavira or Buddha or Krishna is born out of it. It may be less but that is a different thing. Violence will certainly be there. No birth is possible without violence. Therefore longing for birth is also violence. If Mahavira was desirous, even to a small extent in his previous birth, he will be born. Mahavira is also accused of that violence. His parents are certainly guilty of violence and Mahavira also shares in that violence because he was eager to take birth. Parents only create a situation. Therefore when this violence on the part of Mahavira is over, he cannot be born again after that.

There is a very interesting story about Mahavira. It applies to all Jain Tirthankars -- religious teachers. The Jain-tradition says to belong to Tirthankar clan-family is also a bondage. To be a Tirthankar is also due to the Law of Karma (Action). It is the last bondage. It is a chain of gold, but a chain all the same. A Tirthankar also takes birth because of some deep and final lust. He takes birth because he is eager to give others what he knows. Such a lust is the desire for a new life. That is a Tirthankar bondage.

The birth, the lust of becoming a teacher is also violence. Whoever desires a birth -- he may be Mahavira or he may be Krishna -- will have to pass through violence. And when this violence is over the births of men like Mahavira will be

over. Then there is no way to come back. The last desire to come back is finished. There is violence in my birth, in your birth, and in Mahavira
birth. That violence will be in proportion to the intensity of the desire to be born. Birth cannot take place without this violence. It is necessary to understand that birth is violence, life is violence, death is violence. We cannot live without violence.
It does not make any difference if a person eats meat or eats vegetables only. There is life in vegetables, so he commits violence. He will certainly drink water. There is life in water too. A person has to breathe so the;e is life in breath also. I utter one word, lips open once, and shut once, but lakhs of bacteria die in that single operation. Violence will be there. It is another matter that Mahavira committed less violence, but he is certainly not out of it. There will be violence while walking, stepping forward, breathing, standing and sitting.
So our entire life is swimming in the ocean of violence. We are the fish in that ocean. While we live, total nonviolence is not possible. An attempt to achieve total nonviolence is worthwhile. But if I go on decreasing violence throughout my life, if I go on diminishing my desire for violence, if I go on taking less and less interest in violence, I shall reach the point of my last breath, this will be my last act of violence. And when that happens there will be no new beginning of my first breath after that. Then the matter ends for me.
Buddha talked of two kinds of nirvana. He said, when I achieved supreme knowledge under the Bodhi tree, it was nirvana, but now it is going to be maha nirvana. It will take

place with my last breath. There was a gap of forty years between the achievement of Supreme Knowledge and the final breath. In the case of Mahavira it was a gap of nearly forty to forty-two years. There was violence before these forty-two years. But the point of view was changed. The violence which was there before Mahaviras arrival, was not known as such, but after his arrival it was known as violence. The former one was done unconsciously, now it is conscious, so it is minimum.

Mahavira does not commit violence of his own accord. Only that much violence is committed which is absolutely necessary to live. Even there he tries to commit as little violence as possible. He sleeps on one side. He does take food, but he can go on with one meal, he takes it once only. Then he takes food once in two days. He does not eat meat, but takes only vegetables. He prefers dried vegetables and dried fruit to green ones, because to pick up green vegetables and fruit would be to give pain to them. Dried up things fall themselves, but there are innumerable lives in them also. They will certainly be killed.

Whatever violence was committed by Mahavira after achieving Supreme Knowledge, was committed through sheer helplessness. The final breath will also be in that helplessness. There will be supreme liberation after the last breath. Then the journey will be entirely different. Then there will be life without the body. It will be the life of pure Atma. Only the pure Atma is nonviolent.

All things in the world are impure. Impurity can be more or less. There is nothing absolute in this world. There remains at least some imperfection in that which we call the most perfect. In this world even Rama, however great he may be,

has some 'Ravana' left in him. In this world, however great Ravana may be, there will always be some 'Rama' within him. Really speaking, the very presence of some 'Rama' within Ravana, shows the possibility of his evolution. And the presence of some 'Ravana' within Rama indicates the possibility of his birth.

There will be a sinner within the greatest of saints and there will be a saint within the greatest sinner. But he is a saint who knows this little 'sinner' and accepts him as a necessary evil. He believes this as unavoidable, a part of life. If any saint says that he is perfect in this world he is a bit mistaken. He refuses to see some portion of his individuality -- some portion within him. It cannot be refused. It is impossible not to be a sinner if we live along with sinners in this world.

KNOWLEDGE AND SEXUAL INDULGENCE

Ordinarily the action of giving birth happens between two persons devoid of knowledge. People like Buddha and Mahavira will not be willing to be instrumental in conception. There are two reasons for it: one is, they can be prepared and willing to send some one on the journey of birth and death. They cannot be the cause for that. In fact persons like Buddha and Mahavira are eager to send us all to that place of no return, from where there is no birth again.

They are the individuals who are eager to free us from birth and death. We wish to bring someone on the earth while they wish to free someone from this earth. Mahavira and Buddha also wish to give birth some to place which is

termed moksha. They wish to send us there where there is neither body, miseries nor anguish. They also are on the run to give you a new life, but they are not eager to give you a body. I shall narrate an event In the life ot Buddha which will explain this polnt to you.

Buddha returns home after a period of twelve years. He had run away when Rahul was only one day old. He was now 12 years old. His mother was naturally dlspleased with Buddha and had told many things against Buddha to Rahul. She had thus well prepared her son to quarrel with Buddha in case he came to their palace. When Buddha came, she told her son to ask that beggar -- his father -- what legacy he had left for his son. She further asked Rahul to say. 'You had given birth to a son, now give him provisions for his journey of life.'

It was a cruel joke. Without informing her Buddha had left her. Her anger was certainly natural. Buddha asked Anand, 'Where is my begging bowl?' Hand over my begging bowl to Rahul and initiate him into Sannyas.' Hearing this Yashodhara began to weep. She said, 'Why are you doing this?' Buddha replied, 'I can give that Supreme Treasure to my son in legacy which I have achleved. I wish to give my son that Supreme Bliss which I have found.'

Rahul was initiated into Sannyas. A young boy of twelve became a Sannyasi. Buddha's father told hlm, 'You left home and now you are removing him too, he is the only star of our eyes. Who would be the master of this kingdom?' Buddha replied, 'I have brought with me knowledge of another great kingdom. This kingdom is very small, and it would be unfail to leave that kingdom for this small kingdom. I have come with the knowledge of that

great kingdom and I make him the great monarch -- lmperial Monarch of that great kingdom.

Being very unhappy, the father asked Buddha to initiate them also. Buddha said, 'What can be more auspicious than this?' He initiated his father also. Then Yashodhara began to cry aloud, 'Why do you leave me alone here? Initiate me also.' Buddha said, 'What more good omen can there be than this?' Then the whole family was initiated.

An individual like Buddha gives birth to someone in some other Kingdom of life. So people like Buddha and Mahavira after the attainment of Supreme Knowledge, will not be willing to bring any Atma in the prison of a body. There is a prison in each of us all. People living in prisons have no idea of the world outside, of fiowers, of the sun, of the moon and stars, of the open sky, and of birds fiying in the sky. They are born there.

Then a day comes when a prisoner, having climbed the wall of the prison, looks at the open sky, the mooa and stars, the sun, birds etc. His wife tells him, 'Look, other people are producing children, will you not do so?' That man will reply, 'I do not wish to give birth to any child in this prison. I do not want my child to live in a prison. If I wish to give birth to a child, I shall produce him -- give him birth in the journey to the open sky, but who will umderstand this in jail? These prisoners will tell me, have you gone mad, return to our home. Our home means our jail, our cell.'

No matter how much that man may try to persuade those prisoners that the moon, the sun, flowers will be all there in the open, but it will be all in vain. They will understand nothing as they haven't seen the sun, the moon and flowers.

They have seen nothing but darkness and chains. Just as we are asking now, they will also ask if any person, once having sat on the walls, can return and give birth to children? Or can only those persons who have never climbed the walls, give birth to children?

Our question is exactly like that. We do not know anything about this world, that thing, that great life which people like Buddha and Mahavira are seeing. We are imprisoned in this small body, and we wander and toil fcr this prison throughout life. We consider this a great life, an important life and think of giving births to other Atmas. While Buddha and Mahavira are busy in sending the evil souls away from here, in liberating them.

There is a fundamental differencc in our vision and their vision, in our dimension and their dimension. And therefore we do not understand them. An individual who has attained the highest knowledge cannot give birth to others. He cannot do so because he cannot take the responsibility of throwing someone in prison. He can give birth. He can give birth to a person in another, gigantic world, life of liberation, in that greatest freedom. But that birth is not the birth of a physical body, it is the birth of atma.

It is a birth that cannot be seen. It is the birth of the unseen; not of the known but of the unknown. Mahavira and Buddha have given many such births. Mahavira had around him 50 thousand Sannyasis. Is Mahavira anything less than a father to them? Buddha had thousands of Sannyasis. Is Buddha anything less than a father to them? In lact, he was much more than a father. What have their parents given to them in comparison to what he has given them? But only they can know what they got. We have our own difficulties,

we know nothing, that is why we have such doubts -- questions. Thercfore it will be proper if we also try to understand such questions fully.

The Perennial Path: The Art of Living

Chapter #8
Chapter title: Perfect knowledge
16 November 1970 am in

A person wishes to go into the depths of an ocean after tying himself with chains to the shore. He wants to go deep into the depths of the ocean and also wants to know what difficulties, hurdles, he will have to face. We shall have to tell him that his first problem is that he is clinging to the chains on the shore. The second one is to learn to swim to save himself, instead of directly going into the depths of the ocean. The third hurdle would be the experience of the depth which is like death. As he goes down he will start losing himself. And there is only death when you reach the final depth.
The world is all around us. And we have tied ourselves to many things in the world. This strong hold is the greatest hurdle on our way to the depths of the self. Buddha used to tell his Bhikshus -- Sannyasis -- that life is a great deception and he who comprehends the meaning of this maxim, loses his grip of life. So try to understand this first maxim -- life is a deception. Things are not that which they appear to be. Here what we hope for is never fulfilled. We try to find happiness and we get unhappiness. We try to

find life and get death. We want fame and nothing remains in our hands except infamy. We try to get riches, but the inner poverty goes on increasing. We desire for success and the whole life is a long story of failures. We start for victory and return defeated.

It is essential to understand this deception of the entire life. If a sadhak who is desirous of going within himself realizes that life is a great deception, then the hold of life on him will be loosened -- will go away. His hand on the chain fastened at the shore will be free at once, We know this but we do not see it, we ignore it. We want to see, to persuade ourselves, that life is not deception. We desire to deceive ourselves thus.

Life is only a tool. Life for some is awakening and for the other it is a sleep. It is like mistaking a rope for a snake in the darkness while walking on the road. There is no desire to see the rope as a snake, but I can see it as a snake. The rope is merely a cause. I plant a snake in it. Then I run away sweating. In fact there is no snake, but it is there in me. It is not right to say the rope deceived me, but it is my projection on the rope which deceived me. I go near it examine it, the rope is distinctly seen and my fear vanishes immediately. It is therefore necessary to see life in its true perspective and forms.

When a child is born, it cries, and we all celebrate the birth by playing music and are happy. It is a mistake. When Zoraster was born he had laughed. No child till then had laughed at the time of his birth. Ever since then it was asked as to why Zoraster had laughed at the time of his birth. This question has not yet been answered, but I think

Zoraster must have laughed at the people around him who were very happy and singing.
Every birth is sure to be followed by death. Zoraster must have laughed at those people who have held a snake tightly thinking it to be a piece of rope. He must have laughed at those people who look at life superficially and did not go deep into the meaning of life. We also take life only at its face value (superficially) because the atma of life is not seen by us. In spite of that life shows its face to us, but then we close our eyes. Life wants to be manifest but we refuse to see it.
An old person -- a friend of mine -- lost his son. He was crying and was very sad. When I went to his house he asked how could it happen that he had lost his young son? I replied, ask how did it happen, that you a man eighty years old, have not died till now. Death is nothing to wonder about. You can wonder about everything else but death is the only certain thing in the world. Everything is happening, everything can happen, everything changes, but only death stands steady like the polar star.
Life is insecure. The whole scheme of life is full of insecurity. There is insecurity throughout, but we go on giving feeling fully secure. We believe that everything is all right. It is doubtful if anything is all right. But man's mind continues to deceive itself. He goes on saying everything is all right, where there is nothing right, where the ground under the feet is more slippery everyday. Where nothing but death seems to be approaching, man says everything is okay.
Buddha used to advise his bikshus -- Sannyasis -- to go to the cremation ground to see what life is But when we go to

a cremation ground we only waste our time talking about the death of someone who had passed away. We return talking about his death how unexpected it was etc. We never worry or think that each death is a pre-warning to our own death. If we can see life in its true colours, our grip on life, infatuation for life decreases automatically.
We have purposely kept these cremation grounds on the boundaries of the towns so that they may not be seen by us. We beautify them so that we may hide death among the Rowers. We construct this entire structure of life as a great deception. That is the reason when I tell you, he who desirer, to go within unconsciousness, who desires to touch those depths within, shall have to loosen his grip on the world outside.
So the first thing to remember is that things are not what they appear to be in this world. Have you an account of the times you desired for happiness and an account of achievements. We do not do that kind of arithmetic. Every evening man tallies his account to see how much he has earned and how much he has lost during the day. But we never tally the accounts of what we have gained and how much we have lost in our life on any day in the evening. If we go no pondering over this every evening for some days, we shall find it very difficult to entertain hopes of happiness for the future. And when it becomes absolutely impossible for a person to hope for happiness then his journey within begins. As long as we hope to find happiness from the world outside, the inner journey never begins. So the first thing to remember is that life is a deception. But this deception is broken at the last moment when there is nothing left to do.

Is it broken at the last moment. Generally it so happens that we repeat those old desires, make future hopes. stronger within, continue to hope for future happiness, and so death becomes the cause for a new birth and the same old circle which was completed by the death, begins again.

When a Sadhak approached Mahavira or Buddha they used to ask him to enter into remembering of his past births. Mahavira called this remembering jate smarana -- self remembering. New Sadhaks used to say that past births have no meaning for us, we want to be calm -- devoid of cares and anxieties, we wish to know the Atma, we wish to be liberated. Then Mahavira used lo reply: you cannot get that you cannot know them.

The first thing to do is that you should see your past birth. They could not understand what would happen by looking into their past births. But Mahavira used to take them through the process of knowing their past births. The process took some time but they could reach that state of remembering in deep meditation. Mahavira used to ask them what they saw. On hearing their replies Mahavira used to ask them: Don't you wish to get all these in this life?'

We forget our past births. That is why we go on repeating what we had done yesterday. Man is so absurd that even if he remembers his past birth, it is not certain that he may change. You remember you had been angry yesterday, and you also remember what you got. But you get angry again and you will be angry tomorrow also. You desired for happiness yesterday, what did you get? You remember it well. And yet you will wish it today. You will do so tomorrow also. You have desired it everyday and have got

unhappiness instead, and yet it seems man has endless courage to deceive himself.

Everyday you are pierced with thorns, and never get flowers, but the search for flowers goes on. Perhaps he is afraid to see life in its true colours so that he may not have to change. But he who wants to enter the world of sadhna, of devotion, penance, awareness, in consciousness should remember the first slogan for all the twenty-four hours. As soon as he gets up in the morning he should remember that he awoke yesterday, the day before yesterday, fifty years have passed waking thus, and also remember if the same desires of yesterday have also caught him today.

Don't do anything, simply remember. Don't swear that I shall not do what I did yesterday. The swearing means you did not realize your mistake of yesterday. You did not benefit by them, so you had to swear. Remember your yesterday fully well. Don't say, I shall not do it again. Don't say I shall not be angry now. Say only this much 'yesterday I had been angry.' Remember only that. I had repented yesterday and also the day before yesterday.

Don't take any decision on that matter today. It would be impossible to be angry if yesterday's remembering shadows you. To run after happiness would be looked upon as madness. The hope that something can be obtained from another person will decrease. And your hold on life will loosen day by day, and your fist will open. You entry within begins as soon as your grip on life loosens. So this slogan that life is a deception should be kept in mind always.

The second maxim to remember is that the body is sure to die. Norman Brown has written a book entitled LOVES

BODY. I think I should write a book entitled DEATH'S BODY. This body is simply the preparation for death. Nothing but death is to be had from this body. When we consider the world a deception, our grip on the world outside will be loosened. We have such a tight grip on our body that it seems to be everything to us.

He who thinks the body is everything cannot go within. He has caught the chain on the shore of the body very tightly. He shall have to give it up and let loose the boat. Don't think that this body will die and I am immortal. Don't entertain the desire to be immortal, you should know this much that when the body dies you are nowhere. If you say I am immortal, the Atma is immortal, the body will die, then you cannot go within. These are superficial words picked up by you. You have heard these words from the Gita and the Upanishad. These words are from the Koran and the Bible, not yours.

These words will stop you at the intellectual level -- a barrier which has to be broken to go within. I shall discuss this point in the third maxim. It is enough if you remember that the body is to perish, and please don't link the second maxim -- The Atma is immortal -- because you don't know anything about it. You can know it, but when you will know it, it will not be necessary to repeat it. At present, know this much that the body is to die and there is no difficulty in knowing this.

The body is perishable, this is a living fact -- the experience of the entire human race. It is not necessary to believe in somebody to accept this fact. This body was a child, it has become young, it is getting old, it is on the path of death. Every step it takes leads towards death. It lives in a gradual

death-process. People are wrong when they say so and so died at the age of seventy. The process of dying is completed in seventy years. Nobody dies at that moment. The process of dying is going from the moment of birth. Just as water is changed into vapour at 100 degrees though that change starts from the first degree, what we call life is only the commencement of death. It will be easy to loosen the grip on the body if this remembering about the body deepens. When you get up in the morning, look at your body thoughtfully and know that the body is to perish. When you go to bed at night, then also look at it thoughtfully and know that the body is to die. While taking a bath or taking your food, look at the body thoughtfully and remember that the body is to die. Repeat this several times during your daily activities. If this remembering like the turning of beads of a rosary enters your inner self, your attachment to the body will be broken in no time. Our identity within the body -- 'I' is shattered as soon as this is realised. It must be shattered, it must be wiped out. That identity must be broken. This is the chain tying the body .
Now the third maxim. We can never learn the truth by what we call the mind, the intellect or the thought. Man has produced thousands of philosophies, has established innumerable principles in the holy books. No one knows how many systems have been found out to show what life is. But philosophies have failed, they could not find the right answer.
Bertrand Russell has noted in his autobiography that when he went to the university to study philosophy as a young man, he had expected that he would get answers and solutions of at least the essential problems of life.

Philosophy means that which should contain answers to those doubts and those questions which ariss in man's life. After his experience of 90 years, Russell has written that he was old enough then to say that he only got new questions from the study of philosophy, but could not get answers. Every answer which he considered true due to his foolishness became the source of other questions, he got nothing but that.

Philosophy was defeated by reasoning -- intellect, so no new book on philosophy is being written nowadays. Now the students, experts in philosophy in all the universities of the world do not establish new principles. They are now trying only to prove that old philosophies were wrong. So a vacuum is created. Philosophy has no solutions -- answers. Religions -- shastras have given answers, but they are memorized not understood. Intellect tries to be satisfied with them but it has never been satisfied. As long as true knowledge is not obtained, there will be no contentment in life.

Faith cannot give contentment. Our intellect is full of faiths. Someone is a Christian, someone is a Hindu, someone is a Musalman, someone is a Jain, someone is a Buddhist. These are all characteristics of people who live in intellect. Truth is not found in intellect and it cannot be found there, because Truth existed when there was no intellect and it will be there even when there is no intellect. Truth cannot be compared to the intellect. Man's brain is like a small computer. Now computers better then the brain are being manufactured but no computer can claim that it can give the truth. A computer can only give that information for which it has been programmed. The

intellect is also not more than a computer. It is a natural computer. The intellect is repeating what it has accumulated. When I ask you, 'Is God there?', the reply which you give is not your reply, it is the reply given simply by your intellect, and the intellect re-echoing back what it has accumulated.

If you are born in a Jain family you would say. 'What God?' There is no God. The Atma is everything. If you are born in a Hindu family you would reply, 'Yes, God is there.' And if you are born in a communist family, you would say, 'There is no God, it is all chatter.' All these are computerized answers, all these are accumulated by the intellect and are repeated. The intellect only reproduces, it docs not know anything. It has not known anything -- neither religion, nor philosophy, nor science.

While thinking about science, it seems that science has acquired much knowledge. This is a great illusion because what Newton knew is disproved by Einstein. And what Einstein knew is being disproved by the next generation. No scientist in this world can die with the satisfaction that what he knew was the Truth. He can say that his untruth is more appealing than the previous one. The future generation may disprove that. This is how big statements are made. He says this is the approximate truth.

Are there approximate truths anywhere in the world? The thing should be either true or untrue. When a thing is approximately true it means it is untrue. What would it mean if I say I love you approximately. It means nothing. On the contrary it would be better if I tell you that I hate you, because it would be a truth. The word approximate

love has no meaning. Either there is love or it is not there. Things do not happen in approximation in this world. Science declares approximate truths, but every such truth becomes questionable everyday. A hundred years ago science declared quite confidently that there is matter. It was found out and is known during the last hundred years that there is no matter. Before hundred years science said matter is a fact -- Truth. God is not truth.

Today the scientist says we do not know. God may be there, we have not been able to disprove him. It is now established that there is no matter. Now they say there is only energy. It is difficult to say how long they will continue to do so. All the principles of man are found wanting. Truth is very great. Truth is always found great -- unattainable.

So a sadhak should always bear in mind not to confuse truth with beliefs of his mind. The mind has no truth, it has only notions of truth, principles of truth. He only knows words as truths. The mind has the word 'God', but it has no idea of God at all. The mind is crowded with words. The mind deceives man with words. Deceptions about the world outside are broken quickly, deceptions about the body do not take much time to break, but to break the deceptions of the mind takes a long time. Therefore a Sadhak should always remember that what the mind says is the imagination of the mind. They are beliefs of the mind, not truths.

The mind does not know the truth, and it cannot have it. If this third maxim is borne in mind it will be devoid of principles by and by, will be free from shastras, and free itself from philosophy, religion and ism is gradually. If

these three things happen an individual jumps immediately into his unconscious mind. He goes deep within himself. Attachments get broken, and transformations begin as soon as he enters the unconscious mind. We come into contact with the deep surface of life for the first time. We experience life from within for the first time.
Unconsciousness is the first stage. Three things are to be kept in mind about unconsciousness. Unconsciousness has its own body. This is composed of atoms cf actions of all his past births. It is his own body of the unconscious. In modern times psychologists like Jung, Freud and Adler talk about the unconscious, but they have no experience of the unconscious as a Sadhak has.
The unconscious has been made use of as a principle to understand the conscious. But those who have known the unconscious as a sadhak does, say the body which the unconscious has got is made up of atoms -- of actions. The actions of the past innumerable births have their own body. Having entered the unconscious an individual will have to remember that this subtle body of actions is not 'I', this will also perish. This body of mine which is made up of tangible objects, dies in every life-birth. But the body made up of actions dies only once at the time of liberation, it also his to die. We shall have to remember the same point about the inner body in the unconscious which we have kept in mind for the outer body. Both have the same ideas, thoughts, imaginations and desires. The unconscious body is made up of past births, and the unconscious mind is the storehouse of memories of past births. Everything is lying; hidden in it. There is one wonderful law about the mind, it never forgets anything which it has memorized even once. You might say

it does not seem so. We forget many things. It only appears to be so. You cannot forget. It can be remembered. It is only in a disorganised condition. Sometimes a person tells you that he had your name on the tip of th tongue, but could not remember it at the moment. What is the meaning of these two contradictory statements? If you have it on the tip of the tongue, please say it. In fact, he remembers two things. He remembers that he had it on the tip of the tongue -- he knew it -- but for the present he does not get it. After some time he goes to the garden, is digging a pit, is smoking or doing some other work. And he speaks out, yes, I now remember the name.

Exactly in the same way when you enter into the unconscious all the memories of the past births come to the surface but that is also in the mind. If you remember that this is a also in the mind, and I shall not be able to achieve truth by this mind, then take the second jump. That second jump will be in the collective unconscious. When you jump into collective unconscious from the unconscious, then you can see another person passing in front of you and you will know that he is going to murder someone. You will know what his intentions are. You pre-see all that is going to happen. In that depth we are linked with the unconscious of all. It is a huge and a very deep experience. The whole world begins to appear as one from within, the whole living world is open before you. The whole living world appears as if it is ours. But this is not the ultimate -- you still have to jump further. In this condition, the body of actions of all the people, become his body, and man almost experiences, feels that he is like God. This is the reason why many people declare, 'I am God, I am the incarnation of God.'

He who enters the collective consciousness, cannot deceive you. He feels he is God, because he begins to feel, experience everything of the consciousness of all as his own. But it is not the final stage. In this stage, the conscious of all, the conscious actions of all, look like has own, so Meher Baba can say, I have absorbed Gandhi in me after his death. When Nehru died he said the same thing. People will consider him a clever imposter. This will look like a deception from the stage where we live. But he experiences that because he experiences the unconscious mind of all people as his own. He feels whoever dies is absorbed in him.

All bodies, the body of actions of all, is now my body. All thoughts are now my thoughts, but even in this stage, the 'I' is present. Therefore Meher Baba says, 'I am the incarnation of God.' But the supreme achievement is not possible as long as there is 'I' present. And even in this stage if we can remember these maxims that this God-like body of mine is also a body, this divine-mind is also a mind then there is another jump and the individual goes into cosmic unconscious. And in that state of cosmic unconscious he can say, I am the brahma -- the Supreme Being.

He then experiences these moon and stars revolving within himself as Swami Ram Tirth always said, 'The moon and the stars, revolve within me, the sun rises within me.' To a psychologist, this man may appear a neurotic or a psychotic. His brain is deranged he moon and stars are always in the outer world, how can they be within. There is truth in what the psychologist says. He is right as far as his understanding goes, but he hasn't got the experience which

people like Ramtirth have. People like Ramtirth have expounded upto cosmic-body. The endless boundaries of the universe are now their boundaries, so they will experience all revolvings within themselves. Such an individual can say, 'I see the world being created and being destroyed, I see the moon and stars taking births and dying.' The memories of such a person begin to come from the cosmic theory.

The people who have talked about the birth of the universe, are mostly those who have experienced cosmic unconscious. When God created the world, when the earth was created, when the moon and stars were created. But the experiences of these individuals are authentic, but not ultimate. If an individual even in this cosmic unconscious, can remember these maxims, he will know that this body also is the body of that huge Brahma. If the body is small -- six feet only -- or it expands to endless miles, there would be no difference.

It makes no difference if the thoughts are mine or of the Supreme Brahma. There is only a difference in degrees. If that can be remembered at this stage, then there is the fourth jump and the individual enters mahanirvana. The mind is completely wiped out there, the 'I' disappears, the individual here does not say even this, I am the Brahma. he does not say, I am God, he does not even say, I am the Atman. So Buddha found it very difficult to explain this, because he says, there is no Atma, there is no God, there is no Brahma. He says, what remains is, is now the question Only a void vacuum remains, which has no limits, in which there are no currents of thought, no centre and no ego. Only the void remains. It should be said nothing is saved,

nothing remains. That which is the losing of everything is the achieving of everything. It is the Supreme, it is the final. Beyond it? There is no way beyond it, because there is no beyond. The jump from the cosmic unconscious is into the void, into the Supreme, into the Truth, into mahanirvana, into the moksha. You can call it whatever you will.

The chief difficulties are three -- hopes of happiness in the world outside, hope for death in the world of body, and hope for truth in the world of mind. These difficulties or hurdles return at every stage, but you are not much concerned with them. If you go beyond these three hurdles, God will give you three new hurdles. If you cross them, there will be new hurdles in the deeper stage. Hurdles will be the same, only their form and their stage will go on changing. They will pursue you till the end. When no hurdles remain, when you experience, nothing remains now, then and only then should you know that you have known Him. But to know Him, one has to wipe out oneself completely, totally. One has to wipe out oneself on body-level, soul-level, God-level, and Brahma-level. I will finish this topic by quoting Jesus. Jesus said, Blessed are those who are bold enough to wipe themselves out, because they alone can achieve Him, and they are unfortunate who are busy in saving themselves because those who save themselves will lose everything.

These are the three maxims. Start your journey from where you are, and the journey forward will open of its own accord. You will have to practise these three maxims always till something is left and also till nothing remains. You also do not remain and the maxim also vanishes. There

is an occasion to say everything but is there reason enough to say, like Meher Baba that 'I am God.' There may not be any reason to say, like Ramtirth, that the moon and stars are revolving in me: you may hive no opportunity to say 'I am the Brahma.

To whom do you want to say this? When all words become void, when speech falls down, all individuality is lost, then what remains is the Supreme, the ultimate, it is the search of all religions, it is the thirst of all life, it is the search of all Atmas. That is the nectar. As long as there is shape, there is death, wh re there is shapelessness there is nectar, it is bliss. There is unhappiness as long as long as there is another, and where there is no other, there is bliss, it is absolute peace. As long as there is 'I' there is worry and when there is no 'I', there is peace. The sat (Truth), the chit (the mind), and anand (Bliss) are there. They are not just words, but they have been experienced; not only in speech but in knowing, not in show but in being. To know sat, chit and anand is to become one with it.

SADHANA OR TOTAL AWARENESS

It will be useful to understand these three words -- witness, awareness, and total acceptability for the sadhana or practice of awareness. The witness is the first step. To witness means to pass through life as a witness. It means I shall live like an onlooker, a seer, a witness in my life. If you abuse me, I should not feel or experience that you abused me or I was abused. You abuse him who is 'I'. If you hurt me with a stone, I should not feel so I threw the

stone and I was hurt, but I should feel you threw the stone and this person was hurt.
I should always stand at the third corner of the triangle. I should always jump to the third corner. If my house catches fire I should feel my house is on fire, I should feel that his house is burning and I am looking at it. The commencement of Sadhana for a witness is to separate life into three parts. We do it in two parts. I am here and you are there. You are the abuser, I am the receiver. That's all, there are only two ways, the third is not there. In being a witness, we add the third person. I should always be a third person and not a second person, under all circumstances. As this third corner becomes clearer both the other corners seem fit to be laughed at -- the person who abuses and the person who was abused. Ram was in New York. So the people threw stones at him, some abused him. Having returned to his room he told his friends. Ram was caught in a great difficulty today, people began to abuse him and some people threw stones at him, It was great fun. Those friends said, 'What are you saying? You yourself were abused.' Ram replied, 'How can they abuse me? because I myself do not know my name, how can they know it? They were abusing Ram. The friends asked him was he not Ram? Ram replied, if I were Ram, I would have returned much afflicted and unhappy. I was standing and watching some people abusing and poor Ram taking it. I was telling myself today Ram got caught in a great difficulty.
Now this third person is made to manifest itself. To be a witness is the first step for a Sadhak. It is easy. 'The witness' is the easiest word of all the three words. Always try to see it. When you are eating your food, see that the

food is being eaten. The person whom you know as 'I' till now is eating. Now wait at a corner of the table and see. You are not eating, food is being eaten.
Somebody is eating and you are watching it.
As this manifests itself, your interest in life becomes less and less, because a witness cannot act harassed, only the doer gets harassed. When you think I am eating my food, you can be made unhappy. When you say, I am making love, you can be troubled. But when you say, one person is making love and other being loved, you are the third person witnessing it, then you cannot be troubled. You are not anxious worried. If you remember to act as a witness five to ten times a day, you will stop dreaming at night because he dreams who remains a doer throughout the day, he remains the doer during the night also.
How can the habit of doing -- being a doer -- the whole day be given up at once during the night? If a person runs a shop during the day, he also does the same at night. If I am quarreling in a court the whole day, T stand up in the court at night also. He who remains a doer during the day, becomes a doer during the night also. Contrary to this, one who is a witness during the day also becomes a witness during the night.
Now this is a very interesting thing -- if you become a witness during the day, your shop will not stop functioning. But the shop within you will be closed, because a shop in a dream is not a real shop, it is only an idea. When you become a witness. it disappears. The shop outside will go on working but the shop of the dreams will disappear. There is no possibility of cares and worries when you become a witness. So, cares and worries go on increasing in

that country in the same proportiOn as the idea that I am the doer is increasingly prevalent.

Today America is the most worried country, because the notion that I am doing is the strongest there. Whatever is done, 'I' is always standing behind it. There were not too many cares and worries in the past in the ancient world. The reason is not this that the people were travelling in bullock-carts and not in airplanes. It was altogether different. Why were there less worries in the past?

The third corner of a witness along with the doer was there in the past, and they always tried to develop this idea. He saw things were happening, I am not doing them. He used to look at it in many ways. At times he would say, God is doing it. This was his one way of saying, I am not the doer. At times, he would say, fate is doing it. At times, he would say what is written is happening. This was also his way of saying, I am not the doer.

We are mad people. We misunderstood their ways so completely that the idea why they said so was forgotten completely and we caught only what they said -- words -- very vehemently.

Even now we believe in fate. But we still run to a palmist or an astrologer to show our palm and to find out ways and means to perform some sacrificial worship etc. so that the fate may change. All these words were simply used to denote the real notion behind them of the third corner of being a witness, of not being a doer. That is why Krishna can tell Arjun, fight, why do you worry and think that you ar fighting. I am fighting. And Krishna further tells him, kill them, why do you worry and think you are killing, because they whom you think you are going to kill, have

been already killed before. Arjun doesn't understand this statement of Krishna, because he had considered himself as the doer of the deed. He says, how can I kill my dear ones. They are mine, no, I cannot kill them. His worries are those of a doer.

If you wish to understand the essence of Gita, it is contained in two words. Arjun is in a delusion of being a doer, and Krishna goes on persuading him all the time to be a witness. There is nothing to understand in Gita. Krishna goes on repeating, you are simply an observer, a seer, and not a doer. All this has been already finished previously. This is just a way of telling him, you are not the doer. Forget this completely. This illusion alone will defeat you and will throw you in deception. This delusion is keeping you worried, keeping you infatuated.

The witness is the first step of the Sadhak. It is not the easiest, but compared to other higher steps it is certainly easy. But if you practise a little, it is not all that difficult. While swimming in a river observe how the others swim. While walking on the road, observe how others walk. This is not difficult. You will get a spark sometimes. And as soon as you get the spark-experience of the third corner, you will, all of a sudden, see that the whole world is changed. Everything will be changed, things will now have a different colour. The whole world is as we look at it. When the vision is changed, the world is changed.

The second step of Sadhana is awareness. It goes deeper than the act of being a witness. While in the act of witnessing, we take two people, you and I, and in that act stand apart from oneself as a third person. We divide the world into three parts in being a witness. We make a

triangle. In awareness, no such division is made. We live in awareness. While walking, one is aware that one is walking, one is doing it consciously.

Mostly what happens is that all our actions are performed by habit. When you turn towards your home, you do it automatically like a machine. When you see your wife you smile, and it is a recorded smile but you smile out of sheer habit. It is only a defence measure all performed unconsciously. So if you observe properly you will notice that we do not meet at all, we only go on repeating the same old things like a record. We meet when we relate to each other in full consciousness.

In this state of full consciousness one is always totally aware of every action being performed. One is always aware of what is being done. It may be eating, talking anything. In being a witness, the third point manifests itself, and he who becomes a witness, will find awareness easy, because a witness has got to be aware to be a witness. One does not stand aloof. Whatever is happening, is happening in the light of awareness burning within. Even if I raise my foot, I do it consciously. Even a word is uttered in a state of full consciousness. If I say yes, I mean to say yes. I have said that consciously. And if I say no, I mean to say no. I have certainly said so with awareness.

In this state of awareness everything that is meaningless in life stops because nobody can do anything worthless and meaningless while being aware of it The web of meaningless things in life which we spin like a spider and often get ourselves caught, is at once broken. If I tell a lie, and to maintain that lie throughout life, you go on telling other lies, you forget the original lie, the net goes on

spreading and step by step you move into it thoughtlessly. We walk on those roads where we did not wish to go. We make such connections which we did not wish to make. We perform such actions which we had never wished for. Then the whole life becomes perplexed and shattered. Awareness means I am totally aware of what I am doing at the time of doing it. After having experimented with it you will realize and experience that peace which you never new before.
The third maxim of tathata -- total acceptability is still mere difficult. If one can master awareness, he can master total acceptability. Tathata means suchness what is is. There are no complaints, and I am pleased. In the case of a witness, I am the observer of whatever happens. In awareness we are fully awakened. In total acceptability, we are pleased with whatever there is, whether it is misery, death, a meeting with a loved person or annuity etc. There is no rejection, there is tranquility. Tathata is the supreme belief in God. He is not a believer who says I believe in God. He is not a believer, who says I have trust in God. He is a believer who does not complain. He says, whatever is, is all right. Every breath is full of willingness. Total acceptability is the throbbing of his heart.
Voltaire has written somewhere, Oh God, we might accept you some day but are not able to accept your world. There are some who accept the world but are not able to accept God. We all accept happiness but who would accept unhappiness? And as long as it is not accepted unhappiness will remain. This is perhaps the importance of unhappiness in the evolution of spiritual life. Whatever the scheme of life holds, has to be accepted, this total acceptance brings rains of bliss. Anybody accepts flowers, but the real

question is of accepting thorns. Everybody accepts life, embraces it, the question is of accepting death.
Tathata means total acceptability. Such an acceptability can take place when one is totally aware. It is possible only after being a witness. When such an acceptability is fixed in the heart of anyone, the dance of endless bliss begins in his lire. The music of that flute, which is void, begins to play in his life. That dance which has no rhythm to it, enters his life. That smell which has no flower, begins to come in his life. But total acceptability is a very difficult thing to achieve.
A mendicant was passing under a tree. A man hit him with a stick, but in his nervousness his stick fell down and he ran away. That mendicant returned, and took his stick, went to a shop nearby and told the shopkeeper to keep that stick with him, and to return to that poor man if he comes back in search of it. The shopkeeper said, 'What a kind man you are. He has struck you with the stick.' The mendicant replied, Once when I was passing a under tree, a branch of the tree fell on me, and I accepted it. This man must at least be better than the tree.'
For example if you are sailing in a boat in a river another empty boat comes from another side and bumps against your boat, and you say nothing. You accept this and sail further. But if a man is sitting in that boat, there would be a quarrel. You will pardon that boat but you will not pardon the man. You pardoned the boat because you accepted it, because there was no other way for you not to accept it. You could not pardon the man because it was found difficult to accept him.

When both the situations -- whether an empty boat bumps or a boat with a sailor bumps against your boat -- are one and the same to you. That is total acceptability. Even if there is the least amount of difference in your attitude you miss total acceptability. If one person throws flowers at you and another person throws stones at you, and if you accept both the situations, you make no distinction between the two, then there is total acceptability. Then you have no desire of having a different thing than that which is happening in this world. You are pleased with this entire, huge, endless universe where waves are moving in the ocean, tempests of wind are rising, flowers are growing on trees, stars are moving in the sky, someone is abusing and someone is singing songs. You accept the whole as it is. Tathata is the third maxim for a Sadhak.

To reach the state of full of awareness, one has to begin with being a witness and finish with total acceptability. At first separate yourself an as observer from being a doer, combine your knowledge with your action and then like your acceptability with the whole. Awareness becomes stronger and goes deeper slowly by following these three steps. Buddha is called tathata. He liked this name very much, whenever he passed through a village he said that tathata is passing. It means one who has achieved the mental attitude of total acceptability. Thus came thus gone. Just as the swans fly over a lake, and cast their shadows and are gone, neither the swans nor the lake know about these reflections. There is no desire to do anything other than what is happening. Whatever happened, just happened, no account is kept, there is no hope for success or failure, no frustration is entertained and no victory is considered.

Tathata is an individuality is emptiness -- in a void. It should be said, it is a living void within. It is a void which is surrounded by bones, flesh and tissues. He is a tathata who becomes like this void. He reaches the fourth stage. To be a tathata is to jump from collective unconsciousness to cosmic unconsciousness. In the condition of a witness, we go from the outer world, and the individual enters the unconscious. In awareness, the individual goes beyond unconscious, and enters collective unconscious. In collective unconscious the individual has to practise to be a tathata, then he enters the cosmic unconscious. There is no Sadhna left after cosmic unconscious. There is no Sadhana in tathata. In this stage, everything in life goes on by itself, no effort is needed to work it up. The effort to go within is no longer there, what one was within is lost. Tathata is the achievement to sink deep down the abyss of life. Religion is the door. Yoga is the process of going up to that door. And tathata is the presiding God in that temple.

THE DOER AND THE SLEEPER

An unawakened -- sleeping -- person is not a doer. Things are happening to him, but he thinks I am doing. The awakened person also is not a doer but thinks I am not the doer. This is the only difference. There is no difference in their actions but there is difference in their attitude -- knowing -- of their performance. The awakened also walks, the unawakened also walks. An individual full of awareness walks with the knowledge of, 'I am not', and a person without awareness walks full of ego -- full of pride. This is the difference.

The crystallization of an awakened person happens when an individual takes birth in such a person. Jung also says the same thing which Gurdjieff says, when a person is a awake within, his individuality becomes stronger. So, it is natural to raise a question whether the individualization of an awakened person becomes strong or dies out. Is it transformed into ego or does it go away? This is merely the difference in language, nothing more. I call that as the birth of void -- emptiness which Gurdjieff calls crystallization. Really speaking 'an individual is born for the first time by being 'void', because by becoming void, he achieved that virat -- huge individual. By becoming void, by losing individuality, a person becomes 'an individual' for the first time, but this is difficult to understand.

This is one of those contradictions of religion we fail to understand. When a drop of water falls into the ocean, someone can say the drop is lost, where is it now? And someone else can also say that the drop has become the ocean. Someone can say, the drop is lost, it is non-existent, it has become void. Someone can say the drop has become the ocean. It was nothing before, but it has become the ocean now for the first time. These are the negative and positive ways of speaking. Gurdjieff and Jung call this individuation, crystalization. The person has become an individual for the first time like the drop has become the ocean now. Mahavira calls it the Atma. It means the same. Shankara calls it Brahma -- it is the same thing. All these are positive terms. Only Buddha used negative terms. He said, 'Anatma' which is non-Atma. It does not become Atma, has perished. There is now no Atma, no Brahma and what remains now has no words.

He says the drop is not there, now let this subject go. When you say that drop has become the ocean you give it a boundary. Buddha says, when you use positive words, there will always be a boundary, man's mind runs after the positive very quickly. If man is asked to lose himself, he would ask, 'why should I lose myself; what would be the result'? And if you reply, you will be God, he will understand it quickly. If you say you will be Brahma, he will understand it quickly. That is why, Buddha's teaching did not take firm roots in this country. We are used to a positive language.

In the history of mankind, Buddha used negative language to a large extent for the first time. And the fact is only negative statements can be made with regard to Supreme Truth, because all positive statements will form boundaries. That is why the Upanishads say, Not that, not that. It is a negative statement. It says, not this, not that. If you say that Brahma is like this, then it is not this, and if you say Brahma is like that, then it is not that also. Buddha also uses negative language. Buddha says, it is nothing -- void. This is why the word he used is nirvana. That word is very significant and meaningful. The extinguishing of a lamp is nirvana. There is a lamp, if you blow it, it will be extinguished. If we ask, where has the light gone? We shall say it is gone -- lost. Or if you want to say, you can say that the light has become all, it has been one with all, now it has no limits.

Buddha or all those who want to be precise talk in negative terms. It is not that Mahavira did not know this or Shankara did not know this. But people are eager to know if the drop of water is willing to be lost, if it is willing to merge into

the ocean; it will be willing only when it knows that there is no harm in being lost. The drop will go away but it will become the ocean. But the drop says if any drop falls into the ocean with an infatuation to become the ocean, it will not be able to become the ocean because this desire -- infatuation will keep it as a drop of water. This avarice, this desire, will keep its individuality tied down from all sides. That is why I used the word 'void'. Supreme has no limits at all. The individual simply vanishes. Gurdjieff says crystallization, I will say total decrystallization, total surrender, nothing is left, swans have flown away, and no reflection remains now on the lake. The drop is not lost, the light of the lamp is put out. And inspite of searching it in the endless space, no trace of it is found. All the same, it is up to you to make the choice of words. If your mind is afraid of negative terms, make use of positive words. He alone achieves perfection who is willing to jump into the river. He who is willing to be 'void' is entitled to be perfect.